

# The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

25th. Year of Publication.

## VOCATIONS TO RELIGIOUS ORDERS.

With the increase of parochial schools throughout the world, the teaching Sisterhoods and Brotherhoods are in great need of postulants. Catholic girls and boys equipped with the education necessary to carry on the professional work of the orders, should take thought of this opportunity of giving their lives in service to God and their neighbor. In prayer they should seek the grace that would strengthen their will to embrace the religious life.

Even more insistent is the need for domestic Sisters and lay Brothers. The religious vocation is thus offered to young women and young men who may have neither the inclination for the education to take their places in classrooms, but who wish to take advantage of the protected life of the convent or institute and thus in their own measure dedicate their services to the great Teacher. The qualifications required for this vocation place it within the reach of a great number of young girls and boys now helping in private homes who would be far happier in the knowledge that their work was a needed contribution in the great work for education now being done in the Church by the teaching Sisterhoods and Brotherhoods. That the future holds a reward commensurate with the necessary sacrifice is assured with the assurance of the Catholic faith.

Our Catholic people know how to appreciate the efforts of the religious Orders, yet possibly the best way they can show this appreciation is by turning the thoughts of some promising subject toward this holy work.

May Christ, our King, bless this little article so that it will win the attention of many young men and women who will respond to its plea for more volunteers at the front.



*A Bride of Heaven*

### IN THIS ISSUE:

Methods in the Study of English Literature

Henryk Sienkiewicz

Value of Play as Extra-Curricular Factor in Schools

The Aims of High School Education

Stressing the Religious Element



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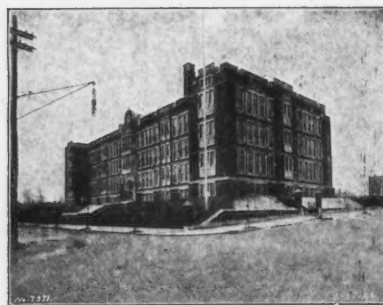
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(Brownell) - - - WILLIAMS 855  
**Hark! Hark! the Lark**  
(Schubert) - - - GLUCK 664  
**Liebestraum** (Liszt) - - - SAMAROFF 6269  
**Lo, Here the Gentle Lark**  
(Bishop) - - - - - GLUCK 654  
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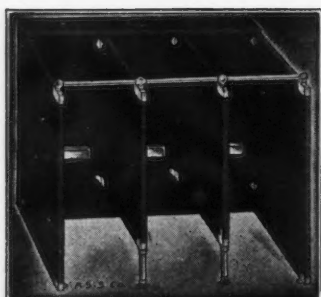
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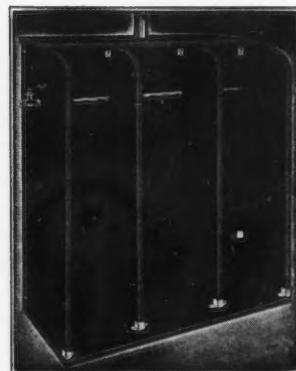
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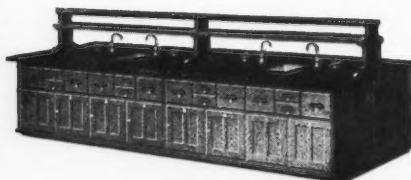
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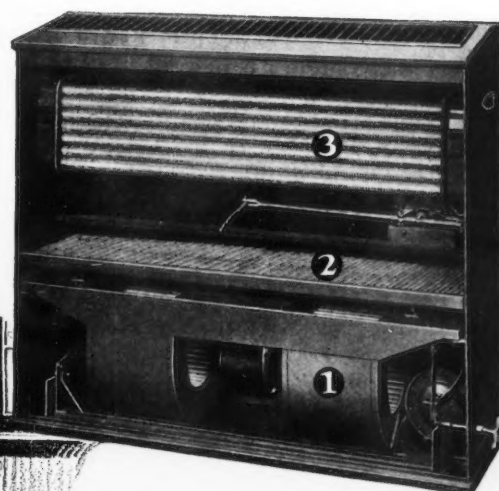
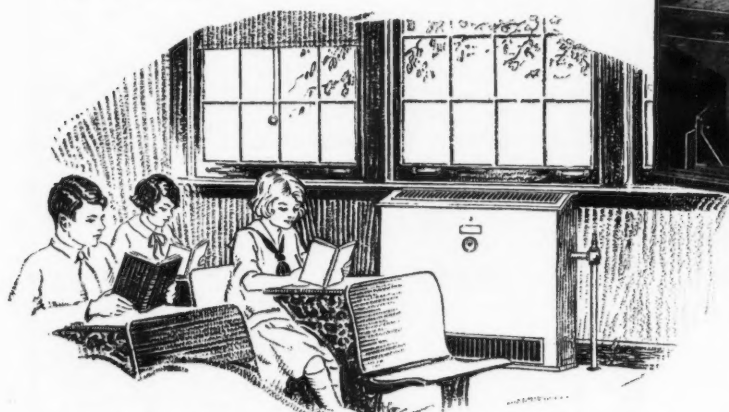
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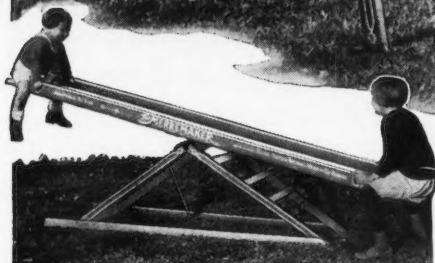


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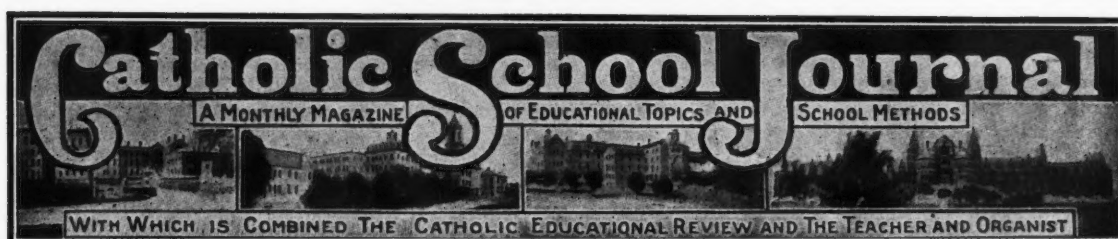
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## The Catholic School Journal

And Institutional Review

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## Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

**BOOK-BUYERS MORE ACTIVE.**—Chicago booksellers report sales during the last six months of 1925 showing a gain compared with the corresponding period of the preceding year. Not only that, but the increased demand, they say, was most marked in favor of books of the better sort—biographies and histories and works relating to science. There was moreover, a brisk inquiry for poetry.

Commenting on these statistics, the New York Times asserts that "larger purchases of books did not necessarily show improvement of taste, but greater ability to gratify old desires." The Times goes on to declare that while the year 1925 was for some classes of the community a period of increased prosperity, "the sort of folk most likely to want to buy serious books were not those whose resources were appreciably affected." It adds that "just why many of the new books cost so much is a dark mystery to the uninitiate."

Certain it is that books as a rule sell at prices which are "up in the air" compared with those of the years before the war. But this is true of the prices of printed matter in general. Today it costs the people of Gotham ten cents to buy a copy of the Sunday issue of the Times, which formerly was to be had for half that amount.

Not only books, but a very large number of articles of daily consumption sell today at prices that would have been deemed exorbitant before the war, one reason for this being that the cost of materials and labor has advanced. The same thing holds true as to printed matter of every kind, for paper and ink and type are more expensive than they used to be, and workmen's wages are higher—unavoidably so, on account of the higher cost of living.

If in spite of enforced prices Chicago dealers are selling more books than in 1924 the fact may be accepted as an omen of better times ahead for the book business, which for many reasons has had much to contend with during the past decade. Within that period several changes have come into the life of the American people affecting their habits as purchasers of books. The advent of the automobile, for instance, has made inroads upon time that in earlier days was devoted to reading. The rise of the motion picture, and later of the radio, has exerted strong influence in the same direction. Another innovation is to be noted as affecting the purchase of books—the desertion of the old-fashioned home for cramped quarters in apartment buildings, affording little room for the accumulation of books. Time was when the ambition of every book-loving

American was to provide himself with a library. In those days the average man putting money into a book looked upon the transaction as a permanent investment which would redound to the advantage of his children as well as himself. Books were less accessible then than now, for public libraries were few and traveling libraries were unknown. There was a greater salable value in old books then than there is at the present time.

People living in apartments never will be able to purchase books with the freedom which was natural to the book-lover with a roomy house at his command, but in the fact that the automobile no longer is a novelty and that fewer people ride in it for the mere love of keeping in motion may be possibly an augury of more time for reading than was available when everybody owning a gasoline wagon felt an urge to be perpetually "on the go".

Perhaps the New York Times is right in its implication that there are people not able to buy books at present prices who would do so if prices were lowered. As to that, it may be safely assumed that publishers are the best judges of matters affecting their own business, and that when they think there is a chance to realize larger profits by lowering prices they will not fail to do so.

**THE FLOOD OF NEW WORDS.**—A lecturer on English asserts that wireless telegraphy has added approximately a thousand words to the language. This estimate may be near the truth, and, whatever the number of new words introduced by the development of radio, the probability is that most of them will form a permanent addition to current speech and achieve recognition in the dictionaries of the future.

We live in a fast-moving age. With the progress of events, new words are coming in at a rate rarely if ever paralleled in the past. The World War was responsible for innumerable accessions; the rise of the automobile for numerous others. Every new invention, every discovery, almost every fresh experience, is likely to make occasion for new words. It has been computed that of late they have been coined at the rate of two thousand a year, but as a rule a considerable proportion of them are short-lived, coming in and going out with the vogue of the things to which they relate. Some one has ventured the observation that in average times substantial additions to the language proceed at the rate of something like twenty or thirty to the twelve month. In the nature of the subject, it is



inevitable that such calculations can make but the slenderest claims for exactitude.

What are the sources of new words? They are various. One fertile field is slang. But slang in the long run effects generally only a temporary modification of speech. The forms of expression to which it gives rise are without deep roots, but resemble mushroom growths which come up suddenly, spread rapidly and in general pass into quick decay. The new words likeliest to survive are those embodying standard forms, derived from classic originals, as, for instance, are the majority of the new words that have come in with inventions like radio, the automobile and the aeroplane. When a word is derived from a standard source—when it embodies a Greek or Latin or Arabic or Hebrew or Saxon root, it possesses vitality rarely exhibited by forms of speech originating in slang.

Here is a fact worthy of attention from young people attending school. Students invited to improve their vocabularies by memorizing etymons may be encouraged to diligence in this not always welcome task but the reminder that it not only affords assistance in understanding the words already in use, but supplies a key for unlocking the meanings of a large proportion of words that will be added to the language from time to time, as the rush of events in this era of unprecedented progress demands fresh implements of expression.

**MAP-MAKERS KEPT BUSY.**—That this is a time in which atlases age rapidly was brought to attention by the changes in boundary lines following the World War. However, other agencies than war are at work to keep map-makers busy. A publishers' circular noting the merits of a new atlas observes:

"The sensational real estate situation in Florida has focused the attention of the nation while new cities and towns have been springing up full-grown over night. Many other states are in the limelight: Maine is developing a stupendous water-power enterprise, utilizing the tides of the ocean, to supply the whole of New England; New York, New Jersey, and Pennsylvania are uniting in a gigantic water-power and supply plan with the Delaware River and its watershed as the common source; a still greater group of seven states in the Southwest is entering into a treaty to make a similar use of the Colorado River in the Grand Canyon; the Great Lakes states are discussing schemes for improved channels to the Atlantic seaboard and the Gulf of Mexico."

Meanwhile the newspapers continually publish reports of surprising discoveries by workers in the field of archaeology. Think of what has happened only recently in South and Central America, in the southwestern United States, in Babylonia, in Northern Africa, in Mesopotamia, in Mongolia, in Palestine, and elsewhere. While new maps are making, old ones are constantly becoming objects of revived interest.

The situation is not unparalleled. Maps were studied avidly during the momentous epoch in which Columbus and his followers and would-be rivals pioneered amid the wonders of a freshly discovered hemisphere. But that age was not like this an era of popular education. Now nearly everybody

can read, and nearly everybody who can read finds frequent occasion to consult the map.

Geography has become as fascinating to alert boys and girls as any subject taught in the schools.

**A FUNCTIONARY OF IMPORTANCE.**—There is a time of the year when one of the most important individuals in every institution devoted to education is the janitor. Dr. C. E. A. Winslow, of Yale, has written a book addressed to janitors, which contains this moving exordium:

"Perhaps you have noticed that in the fall the children come back to school with rosy cheeks and high spirits. Then as winter goes on they get pale, nervous and tired, and in the more severe weather many of them snuffle and sneeze and carry on their work with difficulty, or become too ill to attend their classes. Much of their illness and discomfort can be prevented by you."

To assist him in living up to the high level of his possible usefulness as a factor in the hygienic well-being of the school, Dr. Winslow recommends the janitor to keep down dust, by using oil on the floors, by sprinkling, and by employing oiled cloths and mops; also by exercising care not to engage in dust-disturbing activities while pupils are about. All this is urged because dust is a sad carrier of disease germs and a foremost contributor to infection with colds and other maladies of various kinds.

Excellent advice to janitors is offered under the head of heating and ventilation. The temperature at which school-rooms should be kept is 68. Letting the thermometer run up to 75, it is declared, reduces the working capacity of occupants of a room by 15 per cent. and increases the prevalence of illness among the pupils by the enormous ratio of 70 per cent. This specific suggestion is advanced:

"One of the best ways to change the air quickly is to throw all the windows open for 5 minutes while the children exercise vigorously so that they will not get chilled. It is a good thing to do this once in the middle of each session or whenever the room gets too warm." This is worthy of attention not only by janitors but also by teachers.

The janitor is admonished on the subject of sanitary upkeep of the toilet facilities, and conjured to provide adequate supplies of water, soap and towels. He is particularly reminded of the necessity for pure drinking water.

The health and comfort of teachers as well as of pupils are indeed very largely dependent on the competency and vigilance of the janitor. Certainly the janitor is an important functionary of the school, especially during the winter. Happy those schools in which janitors fully understand their duties and work in hearty co-operation with principals and members of the faculty for the greatest good of the pupils!

**SECONDARY EDUCATION DATA.**—The publication from time to time of abstracts showing the results of secondary educational research will facilitate the pursuit of information concerning this branch of school development in the United States. This will follow the establishment of a clearing house for research work of the character indicated in the Bureau of Education at Washington. More than seventy institutions, including teachers' colleges and schools of education and research organizations throughout the country, have agreed to file with the Bureau a copy of each study made by them as fast as the same is completed, and the resulting collection will be kept in rooms maintained by the Bureau where research workers may at all times examine it at will.

# Methods in the Study of English Literature

By Charles H. McCarthy, Ph.D.

Editor's Note: Especial attention is directed to a series of articles, the first of which presented herewith, written for these pages by Professor Charles H. McCarthy, Ph.D., of the Catholic University of America. Mastery of expression is an art essential to all who would essay the role of molders of public opinion, and fuller cultivation of this art is a pressing need of the age. A conviction that time-honored methods of instruction in English have been remarkably sterile leads the writer to suggest improvements which naturally will arouse wide interest. The contribution is the outcome of a lifetime of reading and reflection on the part of its distinguished author.

**I**T is confidently believed that the experiences of a veteran teacher, if they be carefully set down, will be of value to the younger workers in his ancient profession. In a rough way the members of the human family will be found to manifest a multitude of resemblances. There are, to be sure, manifold differences. Neglecting for the moment the unnumbered faces in which the world, the flesh, and the devil have dug their trenches and planted their ensigns, there will be discovered amongst men countless physical likenesses. In fact, we are but slightly changed from the phalanxes that ranged the fertile fields of Summer in later Neolithic days. Our countenances exhibit all types between the hideous and the angelic, between that ugliness which has lost the last lineaments of humanity and that beauty on which dawns a light that fancy's skill can never paint.

With this established physical similarity is there anything analogous in our intellectual processes? It is not to be denied that there is. The mental constitution of one person may be quite like that of another, and, therefore, recorded experiences may be useful as landmarks, warning of quagmires to be avoided or pointing to paths to be followed.

Finding more attractive pastime at school than at home, and enjoying an abundance of health, the present writer was seldom absent from the class room, to him a place of felicity. Being at least as thoughtless as other youths, he never paused to inquire whether his faultless attendance lightened or aggravated the burdens of his patient teacher. Without the benefits of a procrustean system, for methods had not yet been perfected, he pleasantly mastered the mysteries of English spelling. In fact, on Friday afternoons, when only a visitor was privileged to be an orthographic mutineer, he sometimes out-topped his teacher. That proficiency he did not then ascribe to a passion for reading, which aimed not at scholarship, a thing of which he had not heard, but at entertainment, a joy he fully understood. This irresistible inclination led him impartially to devour **Rodney Ray**, a mariner of the South Seas, whose exploits he firmly believed; **Rob Rollalong**, a dependable deckhand when clouds were charged with tempest; **Howling Jonathan**, which had the thrilling subtitle of **The Terror from Headwaters**; **Web-footed Mose**, and the **Phantom Dromedaries**, who quenched their thirst at the marble tanks of Ispahan. Novelists can lead disembodied beasts to water and persuade them to drink. To the shores of memory, where oftentimes this writer sits alone, he can summon battalions of such books. They quickly come at call. Perhaps it was an accident that smuggled into this field of sterile thought a gem of purest ray. In some way was then gained the first glimpse of Plato. The poet-philosopher is describing by suggestion the last

hour of Socrates in his prison. It is not that great teacher's reply to Crito, showing a belief in the immortality of the soul, that lingers, but the speedy effects of the fatal hemlock seen in the sage's dying utterance, **The shadows are rising on these Athenian hills!** That awful image of eternity lowering upon all the slopes of Attica and darkening the sides of Pentelicus for many a day banished the reading of dime novels. In our time each sells for two dollars. They belong neither to the realm of pure nor to that of applied literature. Nevertheless, they greatly improved a system of defective orthography. If any other credential is to be tendered to them, nothing has ever suggested its nature. Flashy fiction did not, however, make up the daily diet. The outlines of an elementary grammar, by an unusual method, soon became fairly familiar. In a small class each student was given no fewer than four outlines. From them he was expected to compile his own treatment of every section as far as Prosody. That division of grammar, doubtless because of a conviction of its worthlessness, was skipped by every teacher, and for many a year instructors kept changing with the seasons. "Chill November's surly blast" always brought a bearded man to hold young rogues in order, while returning spring, when "the wanton lapwing gets himself another crest," was inevitably marked by the arrival of a gentler tyrant. Whether they taught anything, or were qualified to introduce us to the elements of knowledge, is no longer clearly remembered. Even an effort does not summon up the complexion of any obligation. At any rate, the winds of time have effaced its features.

When, under a more modern schoolmaster, in those days deemed of a giant race, we had artlessly wedded Clark to Kerl and to them joined Green and Swinton, we were given Kerl's **Comprehensive Grammar**. A knowledge of its contents, we were assured, would enable us fearlessly to face a county superintendent of schools and to estimate the range of his knowledge of our mother tongue. From a distance we beheld Gould Brown's **Grammar of English Grammars**, a storehouse in which shone all the burnished tools of literary art. But into its echoing spaces we never entered.

What time we were crammed with rules and knew how to distinguish between **where** and **whither**, **here** and **hither**, and when we could give a metrical illustration of their correct use, we were advanced a pace or two. There now come to mind two verses from **The Garden of Proserpine**, a beautiful poem by Swinburne,

"But no such winds blow hither,  
And no such things grow here."

We were next introduced to an **Advanced Course of Composition and Rhetoric** by Quackenbos, an author of whom we irreverently spoke as the boss of quacks. Notwithstanding its inferiority to a work of similar title by Alexander Bain, from it a modest beginner can learn much. This study of propositions, and every flower of their kindred, was confirmed by furtive peeps at Whately's **Elements**. It was then believed that argumentative composition is best

taught by a study of formal logic. That, one might regretfully add, is not the only surviving delusion.

Those distant days were often lengthened by borrowing from the night, and into their golden hours were crowded the poetry and the historical romances of Scott, specimens of grotesque art from Dickens together with a hurried examination of Thackeray, who writes of snobs with grace inimitable. But Sir Walter was not the only one of the neo-romantic poets then considered, for most of the shorter poems of Burns and Moore were nearly memorized. During that period books were not digested but devoured, if one may be permitted to borrow an antithesis from Macaulay, who is never without point to spare.

To organize and correctly to label the untutored reading of several years Edmund Percy Ripple was consulted. If in the pages of that author, one of whose names suggests the spirited ballad of **Chevy Chase**, there is buried a hint for a reader, the present writer could never resurrect it, and he hopes to be forgiven for half-suspecting that the archangel's trumpet could not from the dullness of that book evoke a thought. When Cowper wrote of doing nothing **with a deal of skill**, authors like Ripple could not have been present to his mind. But this commander-in-chief of all the drowsy spirits has had companions worthy to attend him in his walks. To that heavy class belongs the author of a popular textbook on rhetoric. But lest some teachers may be bound to him by slender bands of gratitude, he is namelessly passed by. It is not to be doubted that many an instructor has perished from draughts of their deadly wine, veritable bootleg stuff. Thinking on such writers, who have flourished in every age and clime, a witty author remarks that "libraries are loaded but not enriched by their labors." The grace of this quotation points to Goldsmith.

## II

The object of the preceding remarks is to persuade young teachers that it is easy for each to misapply his energy. We all do much purposeless reading, yet it is by no means certain that a desultory perusal of books yields greater pleasure than their systematic study. But there can be little method in our reading until we remove the underwood that hides the trees, in order to be duly impressed by the majesty of the monarchs of the forest. Then from its depths we are forever coming upon leafy vistas of beauty.

In beginning the study of algebra or of geometry we are required to get acquainted with certain terms. Until we do so, no appreciable progress need be seriously expected. The student is told, for example, to prepare the polynomial and divide by the monomial. This direction will be of no value unless he understand the terms **prepare**, **polynomial**, and **monomial**. English literature, too, has its terminology. When this is explained in simple language, and when the literature of a people has been connected with their national life, one is no longer lost in its mazes. Perhaps it is the feeling that no way runs through the trackless field of literature that is most discouraging to beginners. The object of this as well as of a few later papers is to offer hints for a profitable study of English. After all, it may be doubted whether the best gifts of school and college are not **expression** and **character**.

It is believed that they cannot be possessed in the fullest measure without knowing "the mighty minds of old."

Before offering to young people a severely scientific definition of literature it will be found better to give them a tentative one. Later this hesitant description will unconsciously assume in their minds a more perfect form. Even children in the grades can distinguish between the trade of the bricklayer and the profession of the architect. The carpenter, the mason, and the bricklayer primarily build to shelter human beings and their domestic beasts. Building is, therefore, to be classed as a useful art, but when needs have been considered and conveniences and decorations are taken into account, the useful art becomes a fine art, which we call architecture. In other words, the useful art of the builder shades into the fine art of the architect at the moment the element of ornament is introduced.

A fine art may, for the present, be defined as one which imitates nature at her best; that is, as she is striving to become. Literature is that one of the fine arts which expresses itself in language. Obviously it is either oral or written. But there is a division more closely related to the present theme. That will now be briefly discussed.

In a preceding paragraph the terms **pure** and **applied** literature were contrasted. It is conceded that while they are fully adequate to the needs of mature minds, and carry with them an air of learning, to young people they are no more than empty sounds. It will be better to inform beginners of the distinction made by DeQuincey, namely, the literature of knowledge and the literature of power. The object of the former is to convey information, while the latter aims at the entertainment of its reader or hearer. This division would classify treatises on theology, medicine, history, law, science, **etc.** as illustrations of the literature of knowledge. On the other hand, the latter division would classify poetry, fiction, criticism, oratory, **etc.** with the literature of power, of which the object is not to teach but to amuse. A perfectly legitimate object of the poet, the novelist or the orator is the entertainment of his audience. The public speaker pleases his hearers so that he may persuade them. This division into the literature of knowledge and the literature of power can be readily appreciated by very young people. To them it means something, for, if illustrated, it has about itself no vagueness. The object of one kind, then, is to teach; the other aims at entertainment.

The literature of power, or *belles-lettres*, and that is what we mean when we speak of the study of literature, may be subdivided, because of its form, into prose and verse. Rhetoricians are forever sounding alarms on this distinction and reminding us that **poetry** is not the antithesis of **prose**. Respecting their prejudices, then, we shall speak of prose and verse. What is poetry? That is not easy to say, and it may serve as a theme for some later discussion. In this place it will be sufficient to state that on one occasion Jonathan Swift sent a volume of his verses to Dryden. The latter, after an examination of the compositions, wrote: "Cousin Swift, you will never be a poet." When the present writer was a very young man, he worked his way

(Continued on Page 414)



# Henryk Sienkiewicz

By Sister Mary Amancia, A.B., O.S.F.

Editor's Note: Seeing Modjeska and listening to Paderewski had aroused Americans to the employment of the superlative in reference to Polish artistic genius, when an American linguist, Jeremiah Curtin, produced adequate translations of the writings of Sienkiewicz. Then the usage became confirmed. Nearly everyone who reads has read "Owo Vadis?" Its author's other important works are known at least by name to all who are interested in books. In no country outside of Poland are admirers of Sienkiewicz more numerous than in the United States. Confident of appreciation, The Journal directs attention to a literary historical study, the first installment of which appears herewith.

## The Inspiring Force of His Trilogy.

**"H**ERE ends this series of books, written in the course of a number of years and with no little toil, for the strengthening of hearts."

In this terse way, Henryk Sienkiewicz concludes his three-fold masterpiece, the Trilogy—"With Fire and Sword", "The Deluge", and "Pan Michael"—and sums up the purpose and the aim of his greatest literary output, resultant of eight long years of laborious effort. In these lines, also, he predicts wherein would lie the greatest merit of the Trilogy, and foretells the service which it would render his depressed people, groaning beneath a burden which weighed down their hearts with a heaviness and suffering that seemed beyond endurance.

It was the realization of the pitiful condition of his countrymen that prompted his heart and guided his hand in creating a work from the pages of which echoed "Sursum corda" destined to uplift their souls from a despondency which bordered on despair. "The nation was yearning for a stimulus, was panting for fuller breath, and it received a whirlwind of memories and enthusiastic vision."\*

Sienkiewicz wrote at a time when the hard hand of Prussia pressed heavily on the poor Polish peasant in its remorseless endeavor to spread the propaganda of Kulturkampf, which appeared here in the particular phase of "Hakata"; in Russia, the disheartened spirit of the people gave evidence of a government that had little or no respect for the rights of man, whether political, intellectual or religious; the conditions in Austria were more favorable, yet even here the seeming solicitude for the welfare of the Poles was masked by a hypocrisy which in itself was enigmatical in the uncertainty as to what the future might hold. This was the Poland to which Sienkiewicz dedicated his great work. His heart went out to the people of his downtrodden country, and it was with the intention of awakening them to the hope of a brighter future that he gave them the fruits of his labors, that he toiled "for the strengthening of hearts."

Others had recognized the lamentable state of affairs, and had struggled with the difficulties that confronted the depressed nation, but none had answered the problematic "wherefore?" of all this woe, nor had anyone discovered a remedy to ease the heart oppressed with a discouraging heaviness. It was left to Sienkiewicz to sound the depths of the Polish character, to perceive wherein lay the strength and weakness of his people, to note its most redeeming asset, and to give forth salutary advice for the present and the future, drawn from the lessons of the past.

It was meet that he was to appear as "the repre-

sentative of the living interests of the nation before the European forum" (\*) should begin his apostolate of mediation with a message to his own people. He spoke to them from the pages of his novels, and he addressed them in a manner that could best appeal to their impressionable nature. With the genius of a creative artist, he sketched on a vast canvas the noble past of Poland, adorned with a rightful aureole of glory. On this background he painted a splendid array of knights—the very embodiment of chivalry—men who were ready to shed their last drop of blood in defense of their country; and in direct contrast, he depicted those who, led by the voice of ambition or revenge, had proved traitors to a most sacred cause. Through these latter characters, Sienkiewicz endeavored to show his countrymen the faults and shortcomings that had brought so much misery to their mother-country; on the other hand, he pictured the sterling worth and virtue of high-principled nobles and simple-hearted peasants in those days who may well serve as models of integrity for all times. He drew in vivid colors the meanness of those who sought their own selfish interests at the expense of the general good; and he glorified self-sacrificing charity as far superior to cheap patriotism, because it took roots deep in hearts permeated with the noble conviction that the common cause was more sacred than the private welfare of the individual.

But the real merit of the Trilogy lies in the note of encouragement and comfort that pervades the whole masterpiece. Sienkiewicz meant his work to be a source of inspiration and hope to those who were to seek solace in its pages. He fully realized that his people would find strength where their ancestors had sought and found it. He took upon himself the mission of revealing to his countrymen the power of fervent Faith in directing, guiding, and strengthening the life of man, and its potent influence in determining the fate of a whole nation. He held up to their view the crucial moments in the lives of the different characters, together with the various crises when his country stood at the cross-roads of disaster or success, and he indicated that in every instance religion was the deciding and supporting force that brought peace to the individual and glory to the Commonwealth. It is the significance of this most precious heritage of the race that Sienkiewicz wished to impress upon the hearts of his people. He sought to make them realize that, in spite of the persecution of a hundred years or more, they still possessed the same Faith which had been the salvation of their forefathers, and which was the mainstay of hope in their own day.

It was Sienkiewicz's most heartfelt desire that this message "for the strengthening of hearts" might find its way even beneath the humblest roof of his land, and that the Trilogy might become the companion of the leisure hours of every Pole regardless of rank or position. His wish was gratified

(\*) John Cholewinski. *An Outline of the History of Polish Literature*. London, 1916.

(\*) Roman Dyboski. *Literature and National Life in Poland*. Vol. V. New York, 1924.

beyond all expectation, because the interest in the masterpiece grew from day to day, until it developed into an enthusiasm that broke the bonds of boundaries and tongues, lending itself to other nations, to whom the Trilogy was a revelation; it was "Poland with all her magnificent virtues, and all her lamentable shortcomings." (\*)

Although Sienkiewicz is more popularly known to the reading public as the author of "Quo Vadis?", because it was through this masterly presentation "of the conflict between decaying Roman civilization and the rising moral power of Christianity" (\*\*) that he attracted universal attention, nevertheless it was as the writer of historical novels dealing with Poland's noble past that he made his debut into the world of letters; it is in these that his literary genius is most in evidence; it is in these that he appears as a godsend to his country; and, without doubt, it is in these that his fame will be perpetuated.

He chose as the background for his work the vast Polish Commonwealth of the 17th century, harassed by wars with enemies from without, and by uprisings of insubordinates from within. Each of the three novels that form the Trilogy may be considered a unit in itself, because each fights its own battles and has its own field of war; each deals with its own main siege and has its own particular triumph; each brings out some salient trait of the Poles, as illustrated by the spirit and nature of the leading characters; each is an interpretation of the value of religion as the vital force determining and guiding the life of the individual, and consequently of the nation; yet the motive, that underlies the parts of this three-fold masterpiece, combined them into one splendid whole.

The first book of the series deals with the Cossack insurrection under the leadership of Chmielnicki, who, with the aid of the Tartars, plunders the country "with fire and sword." The vast steppes of the southeast and Ukrain are the scenes of action, while the culminating point, to which all the minor conflicts tend, is the siege of Zbaraz and its heroic defense.

In this first volume, Sienkiewicz introduces the reading world to a chivalrous type of Polish nobility, as well as to the coarser element of the race. Tomes might be written on the characters which he has added to literature. He has created a splendid assembly of knights and ladies and simple-hearted peasants who stand out as beings of flesh and blood. He endowed his creations with a vitality that makes them real, breathing, thinking, and acting men and women. "The author's soul has gone out into his creations. His own passionate Polish Catholic heart beats in equable pulsations in his characters."

(\*) A noted critic has called the Trilogy "an exhibit of souls" (\*\*), and one has but to read the first book to confirm the statement.

Here the reader meets the daring and chivalrous Jan Skrzetuski, at first somewhat impetuous, but later refined, through suffering, to an idealistic type

of knighthood. In direct contrast is Chmielnicki, the very incarnation of selfish egoism, to whom his country and fellow-men were as naught if they did not serve as his instruments in avenging a personal wrong. But the personality that dominates "With Fire and Sword" is the powerful and majestic Prince Jaremy Wisniowiecki, one of Poland's most noble boasts. It is not only by skillful descriptions, but also, and for the most part, through glimpses of life at home, in field, and in camp, that Sienkiewicz brings out the fine shades of this peerless character. Besides real personages of the past of this type, he brought into being numberless creations whom the "incomparable artist made so extraordinarily plastic that they live today among the people as indubitable truth." (†)

Sienkiewicz proved himself a master in the art of human portraiture, but he is no less so in the descriptive skill with which he paints, in vivid colors, sieges and battles and victories, or outlines in more gentle tints the beauties of nature. He sketches combat and action with all the accompanying horrors of war that at times appear barbaric in their savageness, and repel with their loathsome atmosphere of ferocity; but he sets off the din and uproar and terrors of conflict by scenes so peaceful and so sublime that the reader is lost in their beauty, and wonders at the marvelous power of the artist to rise to such heights from depths so low. He is at his best when sketching the vast sweeps of the unlimited steppes. The following picture of the plains, in all the exuberance of the glories of spring, is but one of the many touches of the master hand;

It was already the latter half of March. The grass grew luxuriantly; the buttercups were in flower, and life was awakening in the steppes.....In all directions sounded the joyful voices of spring and happiness, the calls and twittering and whistling of birds, the flapping of wings, the joyous humming of insects: the steppes vibrating like a lyre played by the hand of God. Above the heads of the horsemen flew hawks that seemed to be fixed immovably in the blue sky, like suspended crosses, triangular flights of wild geese, files of cranes; on earth, herds of wild horses. Behold these inhabitants of the steppes as they dash on with thundering speed; one sees how the steeds beat back the grass with their breasts; they rush on like a storm, and then suddenly stand motionless as statues, surrounding the riders in a semicircle; their manes floating in the wind, their nostrils distended, their eyes open wide in astonishment! One might say they mean to trample under foot the unbidden guests. But a moment more and they take to flight, disappearing as suddenly as they came. Only the grass rustles, only the flowers gleam as the clatter of hoofs dies away; and again, nothing is heard but the music of the birds. Gaiety and joy seem paramount here, and yet there is a sad strain throughout all the gladness of this land, so inhabited and yet so desolate; so limitless, so immense! No horse can traverse it; no thought can span it.....except that one must learn to love this sadness, this wilderness, these steppes, and with yearning soul to hover over them, resting on the gravemounds, to listen to their voices and answer. (\*)

It is in scenes of such vividness and artistic beauty that Sienkiewicz gives evidence of his remarkable descriptive genius.

But throughout the whole work the reader is made to realize more and more that the author exerts himself to his utmost when dealing with those phases of the Trilogy which pertain directly to his self-ordained mission. Sienkiewicz does not stint any of his literary talent, nor does he lose any opportunity to bring out the original motive of the novels; he does not forget that he is toiling "for the strengthening of hearts." One notes, woven into the fabric of the different parts of the masterpiece, a golden thread of a deeply religious shade that is the connecting bond between them and the following volumes of the work.

(†) John Cholewinski. *An Outline of the History of Polish Literature*. London, 1916.

(\*) *With Fire and Sword*. Chapter VII.

(To be Continued in March Issue)

(\*) Louis Van Norman. *Poland, the Knight Among Nations*. New York, 1908.

(\*\*) Roman Dyboski. *Modern Polish Literature*. Oxford, 1924.

(\*) George McDermot, C.S.P. *Henryk Sienkiewicz*. The Catholic World. Vol. 66.

(\*\*) Dr. Tomasz Misicki. *Henryk Sienkiewicz*. Chicago, 1917.

# The Aims of High School Education

By Sister M. Berenice, S.C.N.

SURELY the first aim of the High School is to make its pupils realize that Christ is their personal friend: the best and truest friend one could ever have. We always imitate those we love; we do what we think will please them, we try to mould ourselves along their lines. Now does our training, all through the course, aim to get our children to apply this principle to their relations to our dear Lord? Do we strive ever to make them **realize** that they must imitate Him more closely than they do any other friend and that they should endeavor in all the details of life, even the most trifling, to please Him? If we could only succeed in having them **grasp** this truth, also that their love must show itself in **deeds** more than words; then they would be capable of great patience and endurance in meeting difficulties, steadfast to do what God demands though all the world were against them. In other words our first aim should be to give them "values and anchorages," for while we teach many things in our High Schools it seems to me we often leave the character unformed. The true test of our first aim is the conduct of our pupils after they leave school. Does their religion mean **everything** to them? Does it always come first? Does it make them nobler and stronger because of it and therefore ready to do "their bit," even at the cost of great sacrifice, for God and country? Do they constantly build for Eternity, by a conscientious performance of the little daily duties no matter how distasteful these duties may be naturally? If our pupils really do have these lofty aims, after they have grown into womanhood, we can utter a fervent *Deo Gratias* and know that they will exert a lasting influence, for the things that are worth while, on all with whom they associate, and thus will be practicing the second aim of the High School which is to teach them to contribute to the welfare of their neighbor. By this means they procure their own happiness here as well as their salvation hereafter.

The young usually think of life as an opportunity for enjoyment or for rising in the social scale and do not turn their thoughts to its true purpose—the forming of their own character, the cultivation of their mind, the subduing of their passions, the seeking for truth and righteousness themselves and helping others to do the same. It should then be our constant aim as educators to deal with our pupils so as to increase their "social efficiency"; to prepare them for the life they will lead after they leave the High School.

We all know that perseverance, industry and labor often accomplish more than genius, therefore we have achieved our second aim if we have made our pupils so grasp this truth that they will do, with all earnestness, that which lies at hand. Ruskin was a great advocate of work and mercy and these two qualities are prime factors in our ideas of helping the Community in which we live. He expresses the idea in his inimitable way by writing: "If, there is any one point which in six thousand years of thinking about right and wrong, wise and good men have agreed upon, or successively by experience discovered, it is that God dislikes idle and

cruel people more than any other; that His first order is, Work while you have light, and His second Be merciful while you have mercy." This is only another way of saying; "socialization of the student is the educational watchword of the day." By this, meaning that it is our bounden duty to give our pupils the view, which is surely the correct one, that right conduct rather than mere knowledge, is the ultimate end of all our education.

Patriotism, of which we hear so much nowadays, is nothing but character building: the training of our pupils in noble ideals, in integrity and purity, in firmness and sturdiness for love of God and country. I hope we, in our Catholic schools, have ever trained our pupils thus, in spite of frequent discouragement at the apparent non-success of the training, therefore felt blameless, during the late World War, when the nation-wide protest was made at the rejection of so many men by the officers' training camp. Naturally, the demand came to know the cause. An explanation was soon given "trashiness of fiber." Further inquiry brought out the fact, a fact of which we are all justly proud, that almost universally the young men of our Catholic Colleges and High Schools had stood the test. It surely seemed a vindication of our stricter methods, which had often in the past been condemned, and an incentive to continue not to make things too easy. Many outside educators, it seems to me, have done this, losing sight of the ultimate end, and forgetting that the pleasures of the class rooms are a means not an end. In fact the present conditions in this discontented world seem to have brought many back to the old fashioned ideas that obedience, discipline and self-control are absolutely necessary aims in all our schools. The sooner we make the children realize this and that **study** is **not** the end of life, but that the aim of life is the fitting of each one for his personal, social, civil and Christian role, in his own particular sphere, the greater benefit we are conferring on society.

A third aim of the High School, an aim especially necessary at present, is to teach the children to love home and the pleasures of home as well as to teach them how to make home pleasant for the other members of the family. My ideas on the subject are extremely simple, are not at all **up to date**, but I must state them as I am making an attempt to give what I consider the main aims of our schools. First and foremost I would instill in the children a deep reverence for the Fourth Commandment and for its observance. Then I would train them to have a real devotion to Our Blessed Mother and the Sacred Heart and, at least in May and June, to give some visible evidence of it by erecting a little shrine in the "living room," in honor of our Mother or her Divine Child, and keeping flowers and lights before the statues. Then during these months to go at least weekly to holy Communion. Teach them to say the beads daily in the family circle and you have given them a real safeguard of the home. The children should also be taught to be **unselfish**, and one great means I think of doing this is to train them to bring home, each day, some **pleasant** infor-



mation to be imparted when all the family are assembled. Another means to acquire unselfishness is to train them to remember that the general welfare is to be preferred to their own private good. Home conditions have changed so completely in the past twenty years that it is surely a problem to know how to make home the center of all that is best in life. But it seems to me if our children practice real childlike piety and unselfishness—which they **should see** mirrored in us—we have given them a most powerful weapon to fight the spirit of worldliness and unrestrained love of pleasure that is one of the present great causes of the breaking up of the home life.

We should also teach our girls that an important factor in a happy home is their ability to cook, sew and care for the house. But if our education stopped at that it would be lamentable. We know that the majority of them will be called upon to exercise their influence as mothers, so we must always have in mind that our training must fit them for the world. Let us then ever aim to give them sane views on the part woman should play. A woman's power lies in affection, tact, sympathy and quick intuition; so train them to use these feminine gifts and not to lose their influence by the anxiety, that spoils so many homes, to **prove** that they are the equal of man in intellect. They have a place to fill that none but women can fill; so let it be always our aim to impress this upon our girls and in later life, if they practice our teaching, love and peace will reign in the home. In order to instill these principles in our pupils we must give them individual training, the hardest to give successfully. It aims to impart personal worth to each child, nobility of character, strength of principles, humility and the fortitude to live by faith. This individual study on our part is certainly required for the formation of character, for otherwise we never discover the difficulties of each child, therefore have not taught them how to conquer self. It seems to me this understanding of their individual minds and wills is the most important point in the training of each character and it is never acquired unless the teacher has a real love for the children and the happy faculty of being able to let the children know she does love them. To no other will they ever be perfectly honest.

Finally the general aim running all through the High School course is to implant in our pupils' minds a real love and appreciation for Christian culture. In the first years of the course this is inculcated principally I think by the study of Literature and History which afford such wide fields for drawing lessons that will inspire our children with noble ambitions. Then later a study of the Elements of Catholic Philosophy, chiefly. Ethics, is of vast importance because a knowledge and appreciation of the grounds of moral obligation and the necessity of right motives are necessary. If we lay these broad lines of character and culture in the High School and have taught our pupils to love what is true, good and noble we have surely rendered them a greater service than if we have merely imparted information or trained their intellect. In fact we have trained them so they are able to make an intelligent choice of their life work, and they have become so imbued with **true** culture, which Spalding defined as: "Not merely a development of endowments; but the awakening of the soul from the sleep of the sense to a consciousness of God's presence," that they will be the real makers of the home and will always be in the disposition to enable new knowledge and experience to find its proper place in what has already been acquired, remembering always

"He knows not what he yet may do,  
Who works and to high aims keeps true."

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## Stressing the Religious Element

By Rev. E. F. Gareschè, S.J., M.A., L.L.D.

**"B**Y their fruits you shall know them" is a touchstone to try all things. Even the Catholic school may be estimated, its efficiency tested, its aptness for its task appreciated by observing what fruits its training produces in those pupils who go forth to the stresses of life from the doors of school. By observing their after courses, by noticing how they bear themselves in the strains and trials of after-life, one may neatly estimate the influence of the school.

Of course, to apply this test justly, one must not judge by individual instances but by general results. The thread of free will which runs through all human conduct may twist and distort in the individual instance a character which has had every advantage of good training. So too, a person with no training at all, may, by dint of good will, and with the special grace of God, do excellently through a well-spent lifetime. But if we take the general average and study many examples we can arrive at a pretty fair understanding of the efficacy of the school, and still more of the school system, by the after-conduct of its graduates.

Judged in this way, our Catholic schools are effective to produce good Catholics and good citizens. The children, through the influence of the Sisters, are grounded and rooted in Catholic faith, and, as is so often said by way of consolation, even though they do drift away from the Church during their life time, the influence of their early training will bring them back again at the hour of their death.

On all sides it is admitted that the present happy condition of the Church in the United States is due, in great measure, to the training which children receive in our parish schools. These should, therefore, together with our colleges and academies, have all due honor for their achievement.

But while it is encouraging to look thus at the bright side of the picture, we ought to be even more solicitous to see the existing deficiencies of our Catholic training so as to improve and correct them. Nothing human is quite perfect but everything may be brought more and more near to the ideal. It is only by facing frankly our existing deficiencies and studying them that we shall be able to secure a harmonious progress.

From the tendencies of our human nature we can predict accurately where its weakness and downward trend will show. Thus, setting aside for the moment the other considerations which might occupy us, we may be fairly sure that the element of religion in Catholic education, the distinctly Catholic atmosphere of our schools, will need constantly to be insisted on and frequently to be strengthened and renewed as long as the world lasts.

It is not the things in which they agree with other schools which make our schools characteristically Catholic, but the things in which they differ from other schools. In other words the characteristically Catholic atmosphere of our schools in their own individual possession, not shared with other educational institutions. It follows then that to preserve the essentially Catholic character of our schools,

we shall have constantly to safe-guard the Catholic atmosphere.

Now the Catholic religion is masterful and all pervading. It dominates and colors the whole of life. It is the personal and direct adoration, service and imitation of a Man-God Who has died on the cross for the salvation of men and Who demands with divine authority that they shall believe in Him, hope in Him and love Him because He alone is the Way, the Truth and the Life. He has again and again emphasized in the gospels the complete allegiance, the reasonable faith and service which He demands from His followers. "He that is not with Me," He says on one occasion, "is against Me, and he that gathereth not with Me, scattereth." And at another time when His apostles had rebuked a man for casting out devils in His name He declared, "He that is not against you is with you." It is a complete division. In the presence of Christ, every one has to take sides. Those who are on His side must know Him, love Him and serve Him, those who do not thus, are in effect, against Him.

The Catholic school, like the Catholic individual, has to take sides with Christ, definitely, explicitly, in all things. Even the most secular branches are taught for the love of Christ, and the skillful instructor will find means even in the most abstract sciences to give his teaching some fragrance of the doctrine of Christ. But in those branches of learning where Christianity is constantly involved, it is especially essential that the teaching be Catholic. In literature, in history, in philosophy, while the highest possible standard of good teaching should be maintained, and while the truth should be taught without fear or favor, still the spirit of Catholic Faith, fervor, loyalty should color and inspire the teaching. This is the reason for Catholic schools, this is the motive which induces the Catholic people and their pastors to strive so much to maintain the Catholic system. Above all this is the reason why Catholic religious men and women, consecrate their lives to the task of teaching the young.

But, just as in the life of the individual, however, devout, there must needs be a constant struggle to maintain the level of the supernatural life, so in the school there must be a continual effort duly to stress the supernatural and to keep the religious element strong in Catholic teaching. Left to itself, our human nature is constantly inclined to fall away from the supernatural, to compromise with the world, to minimize the strong teaching of Christ.

Even in countries where there is a distinctively Catholic atmosphere all about, this tendency of human nature is manifest and vigilance and effort are required to maintain the characteristically Catholic color of the teaching. But in our land, surrounded as we are by other schools which utterly lack for the most part any religious element in their teaching, which frankly hold it as a principle that religion should be thus excluded, there is all the more reason for us to safeguard religious training and to insist more and more that our schools shall be characteristically Catholic. The constantly increasing contact between the Catholic schools and the secu-

lar system makes this insistence all the more necessary. Wherever the secular schools influence our own, they do so along the lines of purely profane education. The stimulus they give is considerable and from one aspect very beneficial. Competition with them makes our own schools more and more alert, ambitious, determined to vie with the secular system on its own ground. At the same time it is quite evident that the silence and neglect about religion on the part of the secular schools is likely to react also on our Catholic institutions.

Again, the text books, plays, literary studies, editions and authors, which we share with the secular schools and which are the work of professors saturated with their attitude towards life and education, are quite destitute for the most part of any positive Christian teaching. They are the exact reflections of the secular system itself. So our teachers have to make special efforts and to supplement these works by distinctively Christian teaching or else their classes will be almost as jejune from the standpoint of Catholic teaching as the academic exercises of these secular professors themselves.

The religious teacher, whose personal life is surrounded by and permeated with the Christian spirit, whose habitual attitude is one of obedience to and service of Christ, may take it for granted too easily that his or her pupils are absorbing the knowledge and training in Christian Faith and principles which it is the chief purpose of the Catholic school to impart. When one's whole attitude is motivated by such a Faith, one is likely to take for granted things that ought to be repeated over and over, to leave to be understood things that should be explicitly stressed and repeated. Moreover the very effort to cover all the secular studies required and to "get in" all the profane instruction demanded, is such a drain on the time and faculties of the teacher that it acutely competes with religious training and instruction. For religion, like any other branch to be taught, cannot be imparted baldly and without preparation. The teacher who has carefully gotten up a lesson on a subject which admits of religious allusions and illustrations will have, besides the labor of preparing the lesson itself, to spend some extra energy in working up beforehand the religious applications.

Besides, religion, in its fullest comprehension, is by no means an easy subject to teach. It is something above nature and therefore hard to nature. There is a constant and inevitable struggle between the old man and the new, between nature and grace, between the interests of this world and the world to come, between the stubbornness and pride of the human mind and heart and the yoke, though easy and sweet, of Christ's teaching and precepts. This makes it all the more necessary constantly to stress the need of religious straining in Catholic schools, constantly to counterbalance these serious difficulties by contrary efforts thoroughly to teach and train all the Catholic pupils in their Catholic Faith and practice.

Those who are entrusted with the momentous task of Catholic education will, of course, always be looking to the future, preparing the child for after life, fortifying him beforehand against those temptations and difficulties and preparing him for those crises and opportunities which will necessarily come when he has left school to enter on the serious busi-

ness of living. The Catholic training, the supernatural instructions and exercises imparted to the students ought therefore to be thoughtfully proportioned to their after needs. "By their fruits you shall know them" is in fact, let us recall, the final test of the efficacy of the religious training given in our schools.

The Faith of our pupils should be a reasonable Faith, and their knowledge should be suited to the needs of the time. It is not hard to foretell rather surely that they will in after life be brought in contact with unbelievers, some of whom are interested and open to instruction, others hostile and apt to bring up objections and to urge arguments against the Faith. To meet the one and the other it is not so much polemics that are needed as calm and clear exposition. For this, the pupils should know their Faith definitely and with reasons. They should be brought up to feel that they are called on to give reasons to every comer for the Faith that is in them. Their belief should be taught them as something to be understood and defended, so that when they have the opportunity to explain religious truths to a friend, or to answer the attacks of an opponent, they will be ready with reasons, able to make clear in a common sense way, just what the Church believes and why She believes it.

They should be prepared, also, for the obvious, usual temptations of life. The thoughts of the teacher should run forward and dwell on the time when little Billy and little Mary, now blissfully unaware of what life is or what the world is, will be thrown into a maelstrom of moral and religious turmoil and will have to struggle for dear life to keep pure and strong. It is often said that there is not enough resistance in the character of graduates of Catholic schools when they fall into temptation. It is oftener remarked that our Catholic graduates have not a sufficiently definite knowledge of their Faith. They believe everything the Church believes and teaches, but when it comes to telling someone definitely just what the Church does hold and why, they show a confusion which speaks ill for their personal definiteness of comprehension.

This is a great pity not only from the standpoint of their own welfare, but of the Church's larger interests as well. A fearless and well-instructed laity, able and willing on all due occasions to give an account of the Faith that is in them, could go far towards breaking down bigotry which is largely built on ignorance and towards bringing into the fold those many thousands of well-meaning, honest Americans who would be Catholics did they know definitely and surely the teaching, claims and credentials of the Catholic Church.

The indirect means of religious training and instruction are of scarcely less importance in stressing the supernatural than the formal instructions given. Thus, let us repeat once more to give the children a taste and habit of Catholic reading is extremely important from this aspect also. "Reading maketh a full man" in the religious sphere also, and whatever knowledge of his faith the Catholic pupil lacks at graduation, whether from want of instruction or lack of receptiveness, may be supplied to as great degree by after reading. True it is a difficult thing to induce the reading of serious books. But is it impossible? Who will say so? Yet, only impos-



sibility, it would seem, could excuse us from greater and greater efforts for so important a good. Are the Catholic schools quite fulfilling the large sum of endeavor which is required of them in this regard?

The whole question of Catholic culture recurs also when we think of the importance of stressing the supernatural. Art, literature, in all their departments of painting, sculpture, architecture, music, poetry, the drama, fiction, essays, in a word whatever is beautiful or excellent in human endeavor, has been made by a providential overruling, the handmaid of religion, of the Catholic religion which alone has been able so to inspire and transform artistic achievement. These things, rightly used have the efficacy almost of sacramentals. Indeed, holy pictures, statues, books are sacramentals, and when besides being holy they are also greatly artistic, they wed heaven to earth with singular power and appeal. In giving our Catholic children a taste for these things, we are mightily safeguarding, deepening and enriching their supernatural life.

Greater and greater efforts therefore, more serious thought, more definite and effective striving are constantly called for from the Catholic teacher for stressing the religious element in our Catholic education. We must indeed keep abreast of the secular excellence of non-Catholic schools and, if possible, surpass them. At the same time, we must, in season out of season, insist and secure at any cost the great essential of our educational system. This would seem to put a double burden on us, but indeed, the "yoke is sweet and the burden light." For secular and profane religious education are in the Catholic schools not two things, separate and antagonistic. They are as one, of which the body is science and the soul religion. The natural serves indeed, as it always must, for the basis of the supernatural. It is the body, with all its limbs and flourishes, which religion must animate and make alive. But there is no danger in our age of the neglect of the body of education. Pressure from every side is brought to bear to make our courses more complete, our curriculum more thorough, our methods of teaching more in line with late developments in education. It is our great business to see to it that all this great body of education be animated and made vigorous by the necessary soul of supernatural religion.

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#### VALUE OF PLAY AS AN EXTRA-CURRICULAR FACTOR IN SCHOOLS

By Sister M. Beatrice, R.U.

IS Play a form of Education? Many noted educators and many students of child psychology of the present day declare that it is. They are agreed that play develops body, mind and character and therefore has no small share in preparing the child for its life's activities. No doubt certain individuals stress the educational value of play too much, but, considering the arguments of many of the saner writers, I think we must all agree that there is a great deal of truth in the theory. Play does, in many ways, prepare the child to take his place in life.

In the first place, such play as affords physical exercise in the open air undoubtedly tends to a fuller physical development and the active, vigorous functioning of every cell and gland; it thus results in good digestion, strong heart and lungs, a stable nervous system, all of which mean robust health. And good health is a valuable asset in our strenuous present-day life. More than this, the healthy body has a greater power of resistance to disease, and a sense of well-being and joy in life which exercises a salutary influence upon the mental, moral and social disposition or attitudes of the individual. Merely from the viewpoint of good form and pleasing appearance, proper physical exercise is beneficial, for it tends to give a good carriage, grace of movement, a full chest, a bright eye and a good complexion—no doubt gifts of minor importance, but, nevertheless, coveted possessions.

Secondly, from the standpoint of mental training, play is no less important. Aside from the fact that health or the lack of it reacts upon mental functioning, play of an organized type, such as is exemplified in our present-day games, imparts to the mind alertness and vivacity and trains the individual to form judgments with rapidity and accuracy. If he hesitates, he loses out. True, the matter is of minor importance now, but the habit of quick decision may serve him well in matters of greater importance later on, for in actual life we are often called on to make prompt decisions.

Thirdly, if play is an important factor in physical and mental development, it is a still more important factor in social development, at least, certain forms of play. Play and fellowship in play create a spirit of friendliness, good comradeship and sympathy, an attitude of mind good for after life and necessary for good citizenship. This friendliness gradually becomes real sociability and companionship, and enables the child to make friends, while the spirit of fellowship and loyalty to team or school blossoms into good citizenship and patriotism.

It is in the playground that the real spirit of democracy is found. Differences of rank or fortune, nationality or religion are forgotten. The only thing that counts is efficiency in the sport at hand. Again, it is in play rather than in school lessons, as such, that the child forms habits of self respect, desire to do well, and sportsmanship. Play also fosters other desirable qualities of character, such as self-forgetfulness, absorption in the activity on hand, alertness of mind and a sense of justice and fair play, qualities necessary to success in business or society.

Lastly, if there were no other social benefits to be derived from play, it would be commendable for the fact that it prevents idleness and loafing, which are fraught with grave dangers, both for the individual and for the crowd. Even if the child is not idle, it is better for him to mix with others from time to time. The child who keeps aloof is apt to become self-centered, narrow-minded and unable to sympathize with others or appreciate their views or experiences—not a very promising outlook for civic co-operation or social service in later years.

But now the questions arise: "How is the child to play? Where is he to play? Who will teach him to play?" In answer to the first question we say that he may play by himself or with others, in a small group or a larger crowd, in any way that is safe and wholesome, but, as has been said above, the best sort of play for growing children, girls as well as boys, and even for adults, is play that affords open air and physical exercise, such as outdoor ball games, races, hikes, camping and boating. Indoor games are also good as forms of recreation and social enjoyment.

Where the child is to play is more difficult. In his earlier years the child naturally plays at home, and this is always the best place if companions and other facilities are to be found there. The child also plays in school, but

as he grows older and his play instinct requires a greater number of companions and more room, he has difficulty in finding a suitable place. In many cases there is no yard at home; the school yard is too small or too crowded; he is not allowed to play in the street. In the hope of remedying this state of affairs community playgrounds are being opened, and under proper management and supervision seem to be producing fair results. No doubt if a greater number of people understood the necessity and beneficial results of play, and could be interested in it in such a way as to help the good work along, ampler and more desirable provisions could be made.

Lastly, who is to teach the child to play? The little child plays from natural instinct and imitation. As he grows older he learns from his elders and his own companions. But since the most beneficial form of play is organized play of some kind, there is need of someone to teach or, at least, to encourage and supervise. In regard to the community playgrounds this is especially true. The children must feel free and yet care must be taken that there is no idle loafing and that "bullies" or undesirable characters may not make themselves the leaders. Probably the most ideal conditions would exist if those who do the supervising were real adepts themselves, and would lead in the games rather than supervise, showing the children not only how to play the games but how to conduct themselves properly and courteously as well.

### NATURE STUDY

By Sister Agnes, O.S.D.

ONE of the questions which often disturb the teacher of nature study is: "What principles shall I emphasize? What manner of treatment shall I best employ?"

The study of nature is generally pursued in all schools ranging from the lowest grade in the primary to the highest in the grammar, comprising in all about eight years.

In the three primary grades, the teacher should aim to have the children recognize the natural objects which come under their view. It is wonderful to see how alert little children may become who have their powers of observation rightfully directed and trained by a careful and qualified teacher.

To do this let the teacher procure the object of which she wishes to impart information. Other things may help in the teaching of nature to little children but it is the object which counts.

The best helps are drawings, pictures, stories, poems and toys. But the object is more than these, it is the text. In teaching from the object it is well to remember that it is not sufficient to simply raise the object so that it may be seen by the child, but the powers of the child must be directed and guided by the teacher as well. She must tell the child what it is that she expects it to see, she must point out the way and the manner to search for things present in the object, and how, if an opportune moment occur later on, it may expect to find other things regarding the object under discussion which are not present now.

But as no teacher can give or impart that which she does not already possess herself she must feel it her duty to first thoroughly examine the object from every possible angle before presenting it to her class. Nor should she be satisfied with merely observing that which she intends to teach but she should acquaint herself with the knowledge which others have gleaned regarding it and get in touch with books which amply treat of it; thus adding to the knowledge she possesses herself that of others.

Fifteen minutes daily or less, if it take the place of English, will be sufficient time to devote to this subject.

In the first three grades the children should be taught to tell what they see or narrate something about the thing they see. This, when tactfully done, will be an excellent English lesson in narration or description.

When a little child is led to think or to feel, it will all the more readily talk, and if this power of expressing itself were to be the only help given to the child by the study of nature, the time spent in acquiring it would be well worth while.

Induce the child to talk by asking it suitable questions as: "What do you think this looks like?" "What have you seen this do?" "What is it doing now?" "What will it do tonight?" "What will it do tomorrow?" Never teach a child to destroy a weed or to kill an insect until all other views on the subject have been presented. Teach them all the good there is in things first and then lightly touch on the evil.

## A SERIES OF PROJECTS IN GEOGRAPHY, HISTORY AND CIVICS.

By Sister Mary Octavia, O.S.D., Ph.B.

### LESSON FIVE

Home Life in Other Lands.

Jeanette  
PEOPLE.

The Swiss Girl

The Swiss people are like the people we see at home. During the summer the boys and girls work at home. They help their mothers mow the grass, cut the wheat, and take care of the gardens. They milk the cows and goats and help make butter. In winter the whole family makes toys of wood. In the Swiss cities the people make fine watches, spin silk and do beautiful lace work. Many people visit Switzerland to enjoy the cool summer air, to see the snowy peaks, the long glaciers, the high waterfalls and the pretty lakes. (Read "The Seven Little Sisters"). It is the playground of Europe, the workshop of the Swiss. These people are skilled in manufacturing and trading. They are surrounded by rich nations and buy and sell to all of them.

### FOOD.

In the valleys of Switzerland the grass is green and cattle, sheep and goats feed on the hillsides. The men go up the mountain sides from pasture to pasture with their flocks, milking them there, churning, etc., and sending the finished product, butter, cheese, down to the villages below. Apples, pears and other fruits trees and also vegetables like those in our own gardens are grown here. Wheat grows in some of the fields and grass in others. The wheat is used for bread. The grass for pasture. Strawberries are plentiful and this little Swiss girl—Jeanette—has a whole bowl full of delicious strawberries and cream every day. The Swiss has warm summers, with plenty of rain. The soil is good and he lives an active life; he must be wide awake and provide for his winter needs.

### CLOTHING.

All are well dressed according to their positions, but in the mountains there are many strange costumes. The women wear short skirts with their arms bare to the elbows. Their best gowns have velvet vests decorated with rows of big silver buttons and silver chains. They have curious headdresses of cotton and lace which are different in each part of the country. The men often wear hats with feathers in them and velvet suits with great silver buttons.

### SHELTER.

These people live in good houses of wood or stone, for their winters are cold. Let us see how they fit their lives to the rough high lands of the Alps Mts. where they make their home. The houses have gardens about them in which are beautiful roses and other flowers. Small timber cottages are built in which herdsmen live when away from home with the cows and goats. The Swiss house or chalet has wide eaves and slanting roof to protect from winter storms and summer sun. The balconies are decorated with carving. The first floor of the house is used for cellar and stable.

### POWER OF DEFENSE.

The Swiss people are brave excellent soldiers and noted for their endurance. These people governed themselves long before America was discovered. Many stories are told of their independence and pride. Let us tell you the story of William Tell and how he refused to bow down before the cap of Gessler, the Austrian governor. As a punishment he was required to shoot the apples off his little son's head in the market place near Lucerne. He did shoot at the apple and he hit it; but he had another arrow with which he expected to shoot Gessler, if he had wounded his son. Every Swiss serves as a soldier for a part of his life.

### HEIDE, THE MOUNTAIN GIRL

I

A. In Switzerland with her grandfather, high up in the mountains, near the mountain Falkniss (Falcon's Nest) on the alp, that part of the mountain between the tree line and the snow line.

B. One room hut made of logs. Loft used for bedroom for Heide.

1. Bed was made of new mown hay covered with a heavy sheet. A canvas bag was used for a coverlet.

2. Table, chair, bed, fireplace, where a large kettle hung; cupboard (everything owned by the uncle was in this).

3. Sheds for the goats near the hut.
4. Surrounded by tall fir trees.

II

Food.

1. Toasted cheese.
2. Thick slices of rye bread and butter made from goat's milk.
3. Milk.
4. Dried meat.
5. Chestnuts, raw boiled, roasted.

III

Clothing.

1. Heidi: barefooted, bareheaded, in summer, coarse dress apron to cover dress.
2. Grandfather: tall Alpine hat, short knee breeches, heavy shoes, tall Alpine stick.

IV

Heidi's playmates.

1. Peter the goat herd.
2. Barla (little bear) and Schwanli (little swan). Schwanli was white and Barla was brown.
3. Chamois.

V

High up in the pastures with Peter.

1. Goats ate grass and moss. Heidi gathered berries and flowers, delicate primroses, blue gentians, golden rock roses.
2. Heidi called to the robber bird, perched high on a cliff.
3. Goat herd whistled and the goats came jumping down to him.
4. Peter milked the goats and gave Heidi some milk to drink.
5. Heidi called to the sun that was making the snow peaks red and her voice echoed back to her from the rocks.

VI

Occupations of the grandfather.

1. Raising sheep and goats.
2. Making butter and cheese.
3. Wood carving.

VII

Winter time.

1. Too cold to take the goats to pasture. They were kept in sheds.
2. Roaring and rushing of the winds through the fir trees could be heard.
3. Deep snow, sometimes it was as high as the windows of the hut.
4. School days for the children.

CHIPS OF JASPER

(From the Old Testament, Douai Bible)

Selected by Sister M. Fides Shepperson, O.M., Ph.D.

"WHEN the wood faileth, the fire shall go out; and when the tale bearer is taken away, contentions shall cease." Proverbs XXVI, 20.

"Open thy mouth for the dumb, and for the causes of all the children that pass." Proverbs XXXI, 8.

"The just regardeth the lives of his beasts: but the bowels of the wicked are cruel." Proverbs XII, 10.

"I have been young, and now am old; and I have not seen the just forsaken, nor his seed begging bread." Psalm XXXVI, 8.

"Love justice, you that are the judges of the earth." \* \* \* "For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins." Wisdom I:1-2.

"Seek not to be made a judge unless thou have strength enough to extirpate iniquities; lest thou fear the person of the powerful, and lay a stumbling block for thy integrity." \* \* \*

"In all thy works remember thy last end, and thou shalt never sin." Ecclesiasticus VII:1-40.

"The bee is small among flying things, but her fruit hath the chiefest sweetness." Ecclesiasticus XI:2.

"The things thou hast not gathered in thy youth, how shalt thou find them in thy old age?"

"Much experience is the crown of old men, and the fear of God is their glory." Ecclesiasticus XXV:5-8.

"Let my soul die the death of the just and let my last end be like theirs." Numbers XXIII:10.

"They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." Daniel XII:3.

SEAT WORK IN FIRST GRADE

By Sister Mary Henry, O.S.D.

TO the uninitiated it seems that seat work is only a minor problem in first grade; in reality it is of such vital importance that it cannot be ignored without serious loss to the general work of the grade. That there is need of seat work no one denies. The case is well stated in a recent book *Unified Kindergarten and First Grade Teaching*; "The first-grade teacher who is employed in a small school without a kindergarten and is obliged to enroll all entering six-year-old children, or, as in some cases, children of five years, has a problem as difficult as that of the teacher in a one-session kindergarten who directs children from four to six years of age. She is commonly confronted with the problem of dealing with children of at least three different levels of achievement. In terms of reading, which is generally regarded as the most important of the first-grade subjects, these ability groups are made up of children who are not ready for reading, or possibly problem cases in reading, and slow and bright groups of children who are prepared for this subject. This means, therefore, that the teacher must, for part of the time, work intensively with approximately one-third of the class and provide occupation for the other two-thirds of the children which they can carry on independently and which will have a real value for them."

The opposite condition from the standpoint of possible grouping according to ability, exists in the large school which has from two to four first-grade classrooms to which children may be assigned according to mental maturity. This allows for different IB and IA rooms. But even so, the teacher of thirty or forty children, well graded though they be, finds it distinctly advantageous to divide them into sections of fifteen or twenty for such subjects as reading, phonetics, etc., in order to give more attention to the individuals. This raises the whole problem of providing occupations—so-called "seat work"—which have real educational value and at the same time may be carried on independently and comparatively quietly by the children.

In many of our schools this difficulty is increased by the enormous number of children in a room. The earnest, Divinely helped Sister has accomplished miracles in the past and will continue to do so in the future although there is a tendency just now to speak lightly of the seat work formerly provided. In the volume quoted above we read that: "The teacher of an earlier day was satisfied with anything which would keep the children quiet, and hence children wasted a tremendous amount of time on so-called 'busy work.'"

This statement is rather open to challenge. Possibly there were some teachers of an earlier day quite satisfied with stupid seat work but the young sister who has fallen heir to some elder Sister's "press" could tell quite a different story; she would tell of boxes and envelopes of beautifully printed and written cards and words; of silent reading exercises that would compare favorably with those now in vogue; of boxes of home-made number devices that would bear very close inspection; of little lessons carefully cut from many sources and patiently arranged to trap the little child into reading for the love of reading.

Emmy Lou copying digits is the classic example of a child given stupid work yet even Emmy Lou was learning patience; and patience is a most desirable virtue for the mass of mankind who spend their strength contributing their service to their fellows in daily routine quite as uninteresting as copying digits.

Sincere teachers in the past were quite as zealous as we are to-day and many of the devices we plan to indicate in this paper were used with pleasure and profit by the little children "of an earlier day."

Possibly the best expression of what seat work should mean is given in *How to Teach the Special Subjects*; "Seat work is one of the chief means at the teacher's disposal in the primary school for developing in pupils habits of independent, thoughtful work and for carrying out other educational aims of the school. It must not be thought of as isolated, as something with which to keep a class merely busy, but rather as an opportunity for deepening impressions, for training the pupils in expressing and using ideas and for giving them skill in handling tools."

The chief difficulty of seat work is fundamental. The beginner needs constant supervision and seat work has to



be almost wholly undirected. The brief assignment of the work at the beginning of the period and the cursory inspection of it at the end are insufficient, and yet the teacher in ordinary conditions is unable to do more. The relentless routine of classes permits of no interval. Construction work is one of the finest possible ways of self-expression for the little child and should be ideal seat work, yet how often we are utterly discouraged with results of lessons carefully planned and apparently suitable for many in the group. Yet if we face the facts of the failure squarely, just what have we done? We have given an unskilled little worker a few hurried directions and the necessary material and have left him to his own devices. Returning at the end of twenty minutes, we are displeased to find worse than nothing accomplished. We have expected the child to discover for himself the possibilities and best method of using his tools. Yet we would not attempt to give him a book and expect him to discover the method of reading. Many of our seat work lessons fail because the child is unable to do independently the work that we have given him.

In the ceaseless rush of the school day in a crowded room it is convenient for the teacher to omit the examination of results, at the end of the seat work period. If this is done habitually, or even frequently, children of a certain type acquire habits of indolence that are difficult to overcome. It is really economy of time to make the routine of inspecting the work unfeeling. Continued failure on the part of a child to accomplish the task set should be investigated carefully. The children should be trained to appreciate the law and should, themselves, determine the guilt and punishment of the transgressor. Of course encouragement and sympathy with even mistaken effort should mark the teacher's attitude toward the work done.

Teaching the children the value of time and material is one of the problems involved in seat work. It is unlikely that there is much, if any, waste of material in our first grades. Financial difficulty in securing seat work material is an efficient guard against the smallest extravagance in its use. In **Teaching the Fundamental Subjects** the following statement is made with finality; "Words are easily struck off on the hektograph or with rubber stamps". One wonders how many words the author has struck off "easily"! The making of seat work is laborious and tedious but often it is the only possible way of procuring the right thing for the children.

The use of pupils' hand charts saves loss of the words printed painstakingly, and often painfully, by the teacher. If the completed lesson is left in the chart one can be sure that all the necessary words are there. These words can be removed at the beginning of the work period and the empty charts shown to the teacher to prove that each little worker is starting fairly. The charts save space at desk and table. They also prevent that maddening wail; "Sister! He mused my work." and the dubious answer; "Honest, Sister, I never meant to!" The charts on the market are expensive. A substitute for them was made by a clever Sister who could not afford to buy them. The children of an upper grade room pasted strips of card board an eighth of an inch wide at intervals of an inch on the backs of old tablets. While not nearly so good as the patented kind they were usable charts.

The disposal of seat work not in actual use is not easy. Much seat work can be put away in envelopes, labeled and filed. To save the expense of buying envelopes or the time taken in making them, simple folders may be substituted. They are quite effective when handled carefully and for greater security can be fastened with clasps and held together with rubber bands.

In buying, making, or handling seat work many sisters find it wise to plan sufficient work for a small group only; for a table or for a row. If there are six tables in the room this means that the teacher will provide six different kinds of seat work; if there are six rows of desks there will be a different kind of work provided for each row. Some teachers find it a bit bewildering at first to plan so many different kinds of seat work but after a fair trial of it, they see the many advantages of the plan and few care to go back to the old way of the same work for every child at the same time. The exchange of the work so arranged from table to table or from row to row will become mechanical and can be done entirely by the children themselves.

Going back to our ideals for seat work we find the aim

should be to give the child something that he will enjoy and profit by, and that he can do independently, and in no way mis-use. These requirements applied to the different possible kinds of seat work shut out a certain few that are frequently given. It is quite as absurd to accept anything new largely because it is new as to condemn anything old simply because it has been used for many years. There should be no unsupervised writing of letters or figures in the first school year. The little beginner is too inclined to find unusual ways of making letters and figures that, finished, look as if they had been properly formed. Constant repetition of the wrong way piles up endless difficulties for the succeeding teachers. When the correct form is thoroughly mastered the objection to the use of writing as seat work ceases to be valid but this condition is rarely reached during the first year of school.

Work that is too small and proves a strain to the fingers and nerves should never be given. The old fashioned pricking and picture sewing, elaborate construction and "Magic Dots" come under this head. Weaving paper mats with fragile strips is too nerve wracking for the six-year-old. On the other hand there is little danger in the alphabet and number cards that are being so strongly condemned by many. These "tickets" as the children call them, are not difficult to handle if printed on stiff cardboard. They are disliked by the children only if given steadily, day after day, to the same group.

There is real harm in some of the hand work projects as carried out. Many sand table schemes give employment to the unusual child only, and of course this is wrong. Every child in a group has the right to be given work that he can really do and any finished product set out for display should have in it some of each child's work.

In general, seat work may be classified as related to:

1. Reading, including labeling, matching, following directions, answering questions, building up sentences and stories.

2. Number work, including counting, and work with the simple combinations up to ten.

3. Constructive work, including clay modeling, pasting, cutting, tearing, folding and drawing.

Many of the suggestions that follow are hoary with age and there are doubtless many others that should find a place that are not mentioned.

**Labeling** pictures is one of the simplest and most interesting occupations. The child is given the pictures of some objects and is expected to choose from his stock of printed or written words the proper label for each picture. Four pictures and six of each label are sufficiently difficult work at first. Later give many pictures and only one or two of each label. Educational supply houses furnish large sheets of these pictures, usually a dozen of each object in a set. Many teachers find it satisfactory to print or write their own labels.

One firm prints pictures to correspond with action words: running, jumping, swimming, etc. If the teacher can draw the little stick figures she can make an attractive set similar to this.

Pictures of animals may be labeled with their name at first and later with the sound they make. The cat will be labeled Meow, etc. Again the picture of animals may be labeled with the correct action word: The rabbit leaps. The cat creeps. Etc. Still another variation is to find the favorite food of the animal: Milk for the cat. Carrots for the rabbit. Etc. When the children are quite expert the labels may be mixed and the distinctive words chosen. We will thus have; Cat, creep, Meow, milk.

Suitable action words can be used to label objects other than animals. Ships sail. Scissors cut. Etc.

Descriptive words may be used as labels. Grass-green, ice-cold, apple-red, etc.

Much of this material is not purchasable in finished form although some of it can be bought ready for use. In making this sort of work the first grade teacher will find a wealth of suggestion in some of the new readers. In fact sometimes one wonders why these new books are called readers at all. Each lesson is isolated in thought from every other lesson and the material would be very much more effectively used if the pages were loose and not bound together.

Many of the **Informal Tests for the Initial Period of Reading Instruction** given in part I of the 24th year book of the National Society for the Study of Education can be used as seat work. Several publishers of popular basal

readers supply related seat work material although the cost of this is often prohibitive for large groups.

**Matching.** This form of seat work is especially useful at first in training the child to observe likenesses and differences in words and phrases. The child is given a card on which the lesson is complete, and in an envelope the corresponding words and phrases. In the last stage of In making the transition from script to print or from memory. Mother Goose rhymes, prayers, poems, simple stories are all suitable material for this kind of work.

In making the transmission from script to print or from print to script, this work lends itself well to purposes of drill. If the original card is printed, the words to be used in building up the lesson should be written, etc.

The use of opposite for seat work is possible only late in the year, but it is very pleasing to the children then. The children are given a list of words and find their opposites to place beside them: Hot-cold, up-down, etc.

**Following directions** is a form of seat work that admits of many variations. Simple directions printed or written on cards are given to the children: "Draw a green tree, a black cat and a little red hen." "Cut and paste three chairs and one table." These directions may relate to number work "Count to 100 by 5's with your number cards." etc.

Children enjoy the Yes and No game as they call it. They are provided with a sheet of questions and an envelope with a supply of the words Yes and No. They are expected to answer the questions correctly. They prefer absurd questions like "Can cats fly?" Completion exercises are very similar to these questions. The children are given a sheet with incomplete sentences and an envelope containing the words needed to complete the sentences. "Flowers are—(pretty). Birds can—(fly).

#### Number Work

Many educational publishers are putting out number devices simple enough for first-grade. Arrangement of numbers for counting is the basis of many of these devices. The arrangement of pictures of objects under the corresponding numbers is one of the easiest of these. Simple sums and differences to be completed is another easy form. This material is usually so cheap that it does not pay to make it even though it is easier to do than the reading material. Domino cards can be made readily by using the period of the large printing sets to make the dots. Pegs and sticks will never lose favor with the little child when given occasionally. The old colored wooden beads and the newer glass ones are useful in teaching counting, as well as color.

#### Construction Work

As stated above this form of work should be excellent seat work. The tendency is to suggest for the little unskilled fingers work that is too difficult. Drawing supervisors are sometimes unwilling to let the children use colored crayon without supervision in the first year. Undoubtedly a child left to himself will cover the ground with movements up and down and all around because he thinks he will "get done" quicker just as he will not use the tips of his fingers with his clay when the teacher's attention is elsewhere. It is only the exceptional child who will draw out the handle of his cup from the main stock of clay. It is easier to pull off a dab of the clay, shape it for a handle and then stick it on! This desire to finish work quickly is possibly the fault of the age as much as it is of the individual child. What modern workman is content to use the slow methods of the guild worker of the thirteenth century? If the teacher can succeed in getting even a few of the children to do a thing, beautifully right, simply for the joy of doing it right she should feel well repaid for much effort.

Handwork is usually an excellent test of intelligence and mental development. The careless child can "get by" reading and number work but his handwork reveals the fatal flaw. The ability to really hear and follow directions is a useful by-product of hand work.

Clay is an enjoyable medium of expression to most children. The prepared clay, which is really not clay at all, is most convenient for constant use. The children should wash their hands before as well as after using the clay and if any child have sore hands he should have a little private stock of clay for his own use. Newspapers are the cheapest protection for desks and tables when clay or paste is to be used. It is also easy for the child who is cutting to keep his scraps on a newspaper.

In using tube paste occasional mishaps will occur but,

on the whole, it is more economical than paste in other form. All wall paper stores sell a dry wall paper paste that is extremely cheap and good. It has to be mixed as needed because it does not keep.

Blunt pointed scissors are quite as dangerous as the sharp pointed kind and not nearly so useful. It is surprising how few little children know how to use a scissors when they come to school. They seem to get endless enjoyment out of fringing "towels" and "rugs" before they get much skill.

Tearing is very difficult and is not very effective seat work as a rule. Folding done with children who have had no Kindergarten training calls for much patience. It also eats into the paper supply alarmingly. For much practice folding, newspapers may be used.

Group work in constructive projects has to be carefully planned, or some nimble fingered child will do all the work and get all the training. It is well to give such work only when it is possible to stay with the children until the thing is well begun and the work has been portioned out fairly.

In conclusion a word may be said to the little Sister who feels swamped with difficulties in finding seat work for her sixty or more first-graders. When the day is done and the children are gone and she surveys the results of her seat work plans, she should remember for her consolation that we grown-ups often waste our time in idle words and lazy dreams, that we too make quite a mess of the material God gives us that very often we miss completely His plan and the purpose of the thing He asks of us. But we say, "I am sorry. I didn't know what You wanted. I do now. I'll do it just right next time. Honest!" and God knows that we tell the truth and He straightens out the difficulty for us and gives us a new chance in the new day.

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### REASONABLE GEOGRAPHY

By Sister Mary Gilbert, J.M.

#### LESSON I

Editor's Note: The author of this article has prepared a course in geography which has been very successfully applied. The object of the method is to show that when pupils studying a continent once know the causes governing industrial development, they can apply their knowledge to another continent quite effectively and have nothing to learn except the names; similar climatic conditions determine the kind of industries, products, etc., of a region.

**G**EOGRAPHY is a subject of untold value in the development of the child's mind. The sight of sugar, of a date, carries him to a zone, to a region within a zone where those things grow. So with silk, wool, ivory, or iron, each has a setting and a cause, for geography is not a series of unrelated facts.

Take the children of a fifth or a sixth grade. They already know the shape of the earth; its movements and their results; the zones, their people and products; the chief divisions of land and water; the political units of North America, their law-making centers, etc. These pupils are ready for more ambitious work. To do this South America for many reasons offers the best starting-point. These reasons will become clear as we advance; then, having studied the world, a more intimate acquaintanceship with North America is desirable.

South America is like our continent in that it has highlands—the Brazilian—on the east and the Andes along the entire western coast with their more marked highlands on the northwest. The Amazon like the St. Lawrence flows into the Atlantic. It with the Orinoco, the Amazon, the Plata and their tributaries drains the valley between the highlands. In the rainy season a man could travel by canoe from the Caribbean Sea to Buenos Ayres through this river system, meeting only very short portages.

The rainy season is a most important factor to consider in connection with the Amazon valley as the valley lies within the Belt of Calms. This Belt is several miles wide and runs with the Equator around the world. Within the Belt the yearly rainfall is always greatly over 80 inches and the heat intense. Great heat and heavy rainfall al-

ways produce a jungle forest. In a jungle forest there is no grass because the sunshine cannot even sift through the dense foliage, and the vines stretch their winding leafless stems up, up, groping and climbing ever higher, until they push over the tops of the trees and begin to sprout. There can be no grass-eating animals in a jungle forest; but beautiful birds without number flit through the trees and flash their bright colors. For the most part they do not sing. Their calls and cries blend with the chatter of many monkeys; while coiled around a branch a huge anaconda watches its prey, for reptiles are numerous here. Crocodiles and alligators are far from being absent, and insects, especially ants, furnish a plentiful supply of food for the tapir, armadillo, and sloth. The cougar too, lives where it can. The natives of the valley need little clothes and a mere roof to protect them from the rain; the trees have an everpresent supply of provisions for them. Thus not having to exert themselves in any way, these Indians are not very intelligent.

The forest provides the products of the region: nuts, dye-stuffs, rubber, and cabinet-woods. The natives tap the trees, smoke the raw rubber and bring it down the Negro or up the Tapajos, the Maderia or other tributary of the Amazon. From the rubber stations it was formerly sent to Pará, which before the World War shipped more rubber than any other port. During the war rubber plantations became quite general in Borneo and other Asiatic rubber-growing regions, almost destroying the commerce of Pará.

To Manaus on the Amazon are sent the chief supplies that are intended for other countries of the world. Manaus is a well-built city, the El Dorado of old Spanish legend.

While the pupils combine the main facts regarding this region, they are given books—geographical readers—to complete their knowledge of the Amazon and the country it drains. When slides are available, as they are in New York State through the zeal of Mr. A. W. Abrams, Chief of the Visual Instruction Division, Department of Education, the pupils become so familiar with the country studied that listeners often ask, "But have you been there?"

What mark the Belt of Calms? Where is this Belt? Why do white men have trouble in getting acclimated in this region? What are the exports of the Amazon valley? What imports would be necessary here? Where is the Rio Teodoro? Tell the story of this river. Give a connected reason for the products and the animal life of this region.

### SAINT THERESA'S ROSES

By Sister M. Agnes, J.M.

#### A ONE ACT PLAY FOR GIRLS

#### CHARACTERS

Mrs. Healy, a widow.

Theresa }  
Eleanor } her daughters  
Angela }

Mabel, little friend of Angela.

Scene:—A room in Mrs. Healy's home.

ANGELA (Joyfully): See! my purse is full.

MABEL (Inspecting it): Where did you get all that money?

ANGELA (Proudly): I made it all myself.

MABEL: How?

ANGELA: By selling to the other girls those pretty seals bearing the picture of little Saint Theresa. My teacher gave me a package of them, because I got the highest marks in Catechism at the last written test.

MABEL: That was fine; but why did you sell the little pictures? Didn't you care for them?

ANGELA: O yes, I love them, and I kept one for myself. But I sold the others because I want the money.

MABEL: What for?

ANGELA: To get some roses for the new altar of St. Theresa in our parish church. The altar was given by Mrs. Breene, in thanksgiving for a grace obtained, and it will be blessed on Sunday. Father Cassidy invited the people to bring offerings to show their devotion to St. Theresa; but he said the flowers must all be fresh natural flowers, no artificial ones.

MABEL: Because, I suppose, the dear saint is called "The Little Flower of Jesus".

ANGELA: Yes; and she seems to love roses better than all other flowers so I want to buy some roses for her with this money.

MABEL: They are the most beautiful, too; but they are very expensive.

ANGELA: I know it; but I think I have enough money to buy a few. The florist around the corner is a Catholic, and I think he will give me at least three beautiful big roses, when he knows why I want them.

MABEL: Come and see! (They hasten out.)

(Mrs. Healy and Eleanor enter on the opposite side, and seat themselves.)

ELEANOR: Dear Mother, do not work any more to-day on that altar-cloth; you look tired out.

Mrs. H.: I am not tired, dear; but my eyesight, I fear is growing weaker.

ELEANOR: Then you must spare your poor eyes, dear Mother. Why are you in such a hurry to finish that altar-linen?

MRS. H.: Because it is my offering to St. Theresa of the Child Jesus. I am not rich enough to donate a handsome marble altar such as Mrs. Breene is giving; so I am trying to show my devotion to the "Little Flower" by this work of my hands.

ELEANOR: But take your time about it, Mother. There is no hurry to finish the piece.

Mrs. H.: Yes, there is, my dear, as I should like to send it to the church this evening for two reasons: first, that it may be used when the new altar is blessed, then because I finish to-day a novena I have been making to St. Theresa of the Child Jesus for a particular favor.

ELEANOR: (Surprised) Really, Mother! I, too, have been making a novena to her, and to-day is the ninth day.

MRS. H.: (Smiling) The "Little Flower" should love and protect our family, since we are all showing, in different ways our confidence in her intercession. Perhaps we have been praying for the same favor.

ELEANOR: I hardly think so, dear Mother. You, no doubt, have been praying for spiritual graces, while I admit I have been begging for a temporal favor.

MRS. H.: That is perfectly lawful, dear child, since our divine Saviour taught us to pray for our daily bread. May I know the favor you solicited?

ELEANOR: O yes, Mother. It was merely this: that my training, at the Business College may not be in vain, but that I may soon obtain a good position.

MRS. H.: That is a reasonable wish considering our circumstances; but (sighing) I wish it were not necessary. You are too young to begin a business career.

ELEANOR: (Laughing) You do not know how old I feel now that I have ceased to wear my hair bobbed. But seriously, dear Mother, I wish most earnestly to go to work and help to meet the household expenses. You have tried to keep it secret, but I know that you have been taking in sewing; now you must do that no longer, dear Mother, but spare your poor eyes as much as possible. I wish St. Theresa would give you a new pair of eyes, and perhaps—is that what you have been praying for, Mother?

MRS. H.: O no, my child; it would be foolish and presumptuous to ask for such a miracle at my age. I once heard a holy bishop say that God does not ordinarily effect miraculous cures for persons advanced in years, but only for those who have a long life before them in which to make use of their restored powers for His honor and glory.

ELEANOR: I suppose that is true.

MRS. H.: I have no difficulty in resigning myself to such physical ills as Divine Providence may choose to send me. My spiritual welfare and that of my daughters interests me far more.

ELEANOR: (Smiling) Now, Mother, I do believe you have been praying that we may all be saints, like the "Little Flower"; but I assure you I have no wish to be a Carmelite nun.

MRS. H.: (Smiling) Nor need you be one in order to be a saint. My only prayer is that you may do the will of God; all sanctity consists in that. The favor I have been soliciting concerns your sister in New York.

ELEANOR: Are you uneasy because you have not heard from Theresa recently? O she is all wrapped up in her work at the Conservatory of Music, and has not much time to write.

MRS. H.: But three months have passed since I received her last letter, hence I am rather worried about her.

ELEANOR: But there was only good and pleasant news in her last letter.



MRS. H.: O Eleanor! Can you call that good news when she announced her engagement to a non-Catholic? Even if I were fully assured of her health, happiness, and material success, I could not but feel the deepest anxiety concerning your sister while she persists in her determination to choose for her life-partner one who is not of her faith.

ELEANOR: But I have heard that he is a good young man, of excellent character and reputation.

MRS. H.: So I have been told; but no excellent traits can make up for the lack of the true religion, of Catholic ideals and daily practices. Can we cherish the hope that his good qualities will last, unsupported by the grace of the Sacraments? Or that Theresa's faith will endure amid the obstacles that arise in a divided household?

ELEANOR: I understand your anxiety, dear Mother, and will join my prayers to yours that Theresa may have strength and courage to do what is best for the interests of her immortal soul.—(Rising) I must go now, as I promised to help in the decoration of our church, in preparation for tomorrow's ceremonies.

MRS. H.: Do so, my child; and offer your pious work for your sister's spiritual welfare. (Eleanor goes out.)

MRS. H. (Looking up and clasping her hands) Ah! little Saint, beloved of Christ, remember your words, that you wished to spend your eternity doing good. Can any good work be more important than saving a young soul from the dangers that threaten her faith and her eternal happiness? Then hear a mother's prayer for her child and prevent this calamity! (She takes up the altar-cloth and does some sewing.)

I must make an effort to finish this piece today, that it may adorn St. Theresa's altar tomorrow.—It is strange that Angela has not yet returned. I wonder what her secret is; but happily I do not have to worry about her little mysteries, as they are always innocent. No doubt she is planning some sweet surprise for me or for the Sisters at her school. — (Drops her work.) O my poor eyes! They are more tired and painful than I wish my children to know. Yet I would never ask for their cure. O no! I would consent to be blind for the rest of my days, if only I could thus restore spiritual sight to my poor, deluded daughter. I will rest my eyes for a few minutes, and then resume my work. (She closes her eyes, leans her head on the back of her chair, and soon falls asleep.—Angela runs in with three large red roses and two letters. Seeing her mother asleep, she walks softly to a little table near her mother, and places there the flowers and letters.)

ANGELA. (Softly) Poor dear Mother is tired from her day's work, and a little sleep will do her good. When she awakes, she will find these letters which the postman brought here, and my beautiful roses. I want her to enjoy them for a little while, then Eleanor can take them to the church. (Goes out softly.)

(Eleanor returns.)

ELEANOR: I fear dear Mother is more weak and tired than she is willing to admit. This little nap will do her good, and I must see that she has more time to rest hereafter. (She perceives the roses and letters.) Where did these come from?—(Picks up one letter.) This letter is for me,—and from Henderson's Wholesale Store! O I believe my prayers have been heard and this is the answer to my novena!—(Opens the letter eagerly and reads it with signs of joy.—Mrs. Healy awakes and looks around slowly, then perceives the flowers.)

MRS. H. Eleanor, where did those lovely roses come from?

ELEANOR: I know not, Mother, but perhaps St. Theresa of the Child Jesus threw them down from Paradise. They say that is a pleasant way she has, when she grants our requests.

MRS. H.: And has she granted yours? You look so happy that I think the letter you hold in your hand must contain some good news.

ELEANOR: It does, dear Mother, the favor I asked through my novena. The firm of Henderson and Co. have answered my application favorably, offering me the position of book-keeper in their wholesale store. O I am so glad, and will start working at once.

MRS. H. I rejoice for your sake, my dear. Now you must thank the kind Saint who answered you prayer

ELEANOR: O yes, dear Mother, I am most grateful to that obliging little Saint, and will prove it by spreading devotion to her. And I believe she has granted your pe-

tion, too, dear Mother. for see! here is a letter addressed to you and in Theresa's handwriting.

MRS. H. (Eagerly) Oh! give it to me.

ELEANOR: (Handing the letter) I will leave you to enjoy its contents, dear Mother, as I must now hurry to the church. I trust you will have good news to communicate to me when I return. (Goes out)

MRS. H. (Reading the letter aloud) "My own dear Mother, Did you think your eldest daughter had quite forgotten you? Far from it; but many things have happened during these past months, which I could not explain by letter."

O my poor child! I fear she has had some sorrow or trouble which she did not like to confide to me.—(Reading again.)

"While pursuing my own studies, I have been giving music-lessons to some young students and with success, I think. So, dear Mother, I have reason to hope that I shall succeed in this work when I return to my native town, and shall not be a burden to you."

Thank Heaven that she intends to return home! I hope it will be very soon. (Reads.)

"This busy, noisy city is a wonderful place, and I have spent some gay and some happy hours here; but I am tired of it all now, and long for home."

Thank God for that assurance! O when may I fold her in my arms, and tell her how I, too, have longed and prayed for her return!

(Reads) "All my preparations are made, my trunk is packed, and perhaps by the same train that conveys this letter to you, I shall be speeding homeward. So, dearest Mother, expect very soon to receive an affectionate embrace from your eager, loving daughter, Theresa."

Oh! I thank thee, dear Saint of Carmel, for this answer to my prayer that my child would come back to me. But my other petition, shall I obtain that, too?—It is strange that Theresa does not speak of Howard Ridley, as she is accustomed to do. Can she have broken off her engagement? Then indeed would my prayers be completely answered, and my mind be at peace. (Rises) But I must prepare for Theresa's coming, and see that her room looks homelike and attractive.

(Angela runs in)

ANGELA. O Mother! did you see my roses? How do you like them?

MRS. H.: They are beautiful. Where did you get them?

ANGELA: At the florist's. I bought them with the money I made selling little pictures of Saint Theresa, and I want Eleanor to put them on her altar for the ceremony tomorrow morning.

MRS. H.: You have come a little too late, my dear, for Eleanor has just gone to the church.

ANGELA. Then I will carry them there myself this evening.

MRS. H.: Perhaps tomorrow morning will not be too late; for I should like you to be here this evening to welcome your sister from New York.

ANGELA: (Surprised) Theresa is coming home to-night?

MRS. H.: I think so, my dear, for she said she would quickly follow her letter. (Showing it.)

ANGELA: O I am so glad; and that is why you look so happy, dear Mother, is it not? I believe that is what you have been praying for in your novena to the "Little Flower," and I will leave my roses before her picture in Theresa's room in thanksgiving for this favor.

MRS. H.: It is a sweet thought, dear, which pleases me very much.

ANGELA: I will go and get a vase and fresh water for my roses. (Exit)—(The door-bell rings.)

MRS. H. Can that be my daughter? (Listens.) Oh, I hear her light footsteps hurrying here!—

(Theresa hastens in, and throws herself in her mother's arms.)

THERESA: Dear Mother! I cannot tell you how glad I am to be at home again, to see your dear face, and feel your loving arms around me.

MRS. H.: I have longed and prayed for your return to me, dear daughter, for many months past; and now I thank God and St. Theresa who have heard my prayers.

(They sit down, Theresa in a lower chair by her mother's side.)

THERESA: Yes, I believe it is due to her intercession that I am here today, Mother. You remember that,

because I bear her name, you put me under her protection when I started for New York, and you made me promise to invoke her every day.

MRS. H.: And you have done so, my daughter?

THERESA: Yes, Mother, and I believe she has obtained for me the spiritual help I needed to overcome certain temptations and difficulties.

MRS. H.: Then you have had some sorrows and troubles, my poor child?

THERESA: Yes, dear Mother, but God has helped me to bear the sorrow and overcome the temptation. See! (holding up her hand) I no longer wear my engagement ring, for I have given it back to Howard.

MRS. H.: Thank Heaven for that, my child! No happiness could have come from a mixed marriage.

THERESA: I see it now, dear Mother, but it took some time and a spiritual struggle to bring me to the decision that duty demanded.

MRS. H.: (Sympathetically): My poor child! I feel for your sorrow, but I am proud of your Christian fortitude. Tell me the circumstances.

THERESA: The decisive incident occurred a week ago. Before his family left New York for their summer home, Howard's mother and sister called on me at Aunt Mary's residence. They were very agreeable and gracious, but rigid Protestants. They thought I was of their faith, as Howard had never told them I was a Catholic. Before their visit, he tried to make me promise to conceal my religion from them.

MRS. H. (Anxiously): And did you promise, my child?

THERESA: No, dear Mother; I thought it would be a betrayal of my faith, or anyway a deceitful course that I did not like. However, I waited to see what direction the conversation of my visitors would take. Howard had boasted of my musical ability, and they requested me to play for them. When I did so, they seemed much pleased, and praised my performance. Then Howard's mother invited me to visit them during the summer, and added that I would render invaluable service to their little town if I would play the organ on Sundays in their Methodist church.

MRS. H.: Theresa! What did you answer?

THERESA: I replied that I should always be happy to help the religious services in any church of the Catholic religion to which I belonged, but not in a church of a different denomination.

MRS. H.: That was right, dear. How did they take your answer?

THERESA: O it was like a thunderbolt in their midst. The two ladies became very stiff and soon bade me a formal farewell, while Howard was furious. My eyes were then fully opened, dear Mother, and I realized the truth of what you always said, that there can be no real union of hearts where there is no unity of faith, and no happy home where there is a fundamental difference of opinions and ideals, of principles and practices.

MRS. H.: I thank God and St. Theresa for enabling you to see these truths, my dear, and may our Heavenly Father bless you for displaying the true Catholic spirit in this time of trial.

THERESA: He has blessed me already, dear Mother, for I never felt happier than now, when I return 'in maiden meditation, fancy free' to my own dear home and mother.—Did St. Theresa drop these lovely flowers here as a proof of her kindly feeling towards this Catholic household?

MRS. H. (Smiling): It almost seems so; for, though the roses are not miraculous, having been purchased by your little sister Angela, yet the three roses may well typify the three graces obtained by the novenas we have just finished in honor of little St. Theresa. Angela wished to place them before the picture of the saint in your room, as a thanksgiving offering.

THERESA: I am grateful to my little sister for her sweet thought and offering, and I will add to them some spiritual flowers of my own in gratitude for these favors granted, and to obtain the continued protection of the "Little Flower of Jesus".

END.

—Knowledge abounds in all that is about us—if we will but observe. There are lessons along the highway of everyday which must be learned although their text may not be entirely to our liking.

## MAINTAINING STANDARDS IN HIGH SCHOOL LATIN

By Rev. Sylvester Schmitz, O.S.B., M.A.

(Continued from January Issue)

"This method of study yielded excellent results. Boys learned their forms with accuracy, they early became familiar with the grammar and so laid a solid foundation for future work. Today the use of the grammar and the reader as above described is a thing of the past."

This statement of course has to be modified somewhat, as the old method is still in use in a large number of our Catholic Academies and Colleges.

The above quotation continues as follows:

"For two decades the beginner's book has been coming into more and more general use until today its reign is practically universal. These books are usually complete in themselves. They contain all the grammar supposed to be essential for the beginning pupil along with copious illustrative sentences. But most of these manuals are absolutely without plan in their distribution of material. Bits of noun, adjective, adverb, verb and pronoun, are found scattered here and there throughout the book, interspersed with various syntactical rules, now on the noun, now on the verb, now on one case, now on another. The most cursory glance at almost any one of the dozens of beginner's books published in recent years will amply confirm the accuracy of this statement.

By way of digression, it may prove interesting to state that a few years ago a copy of a Beginner's Latin Book was sent to our department of Latin. It is typical of the modern Latin text-books for beginners, "absolutely without plan in its distribution of material."

In the preface the author tells us that "neither in the reading exercises nor in the larger paragraphs is there any violation of the Latin idiom."

The following sentences, picked out at random may serve as illustrations of the non-violation of the Latin idiom: "Horae diei ab oriente sole ad occasum solis pertinebant. Nōx est divisa in vigiliis quattuor, quarum quisque tres horas habet. Bellum credebatur corporibus militum salubrius esse quam pax. Romulus ipse populusque uxores non habebant. Dicitur Romulum multitudini et patribus gratum fuisse." These samples are sufficient to show the mental pabulum that is being administered to the students in our high schools. But the most striking feature about this book is the fact that, after a few years, it was published a second time, and these identical errors reappeared.

But to return to the question. The author of "The Teaching of Latin and Greek", Charles E. Bennet, maintains that the plan of these books, of which the one subjected to a brief criticism is a fair sample, is pedagogically unsound, and in practice they have not enabled us to realize the best results in our elementary Latin teaching. "To me" he continues, "it seems undeniable that pupils of today are conspicuously inferior in the mastery of their inflections to the pupils of twenty years ago as well as conspicuously inferior in their general familiarity with the Latin grammar."

And he places the blame where it belongs, on the defects of the modern text-books for beginners. Hear his criticism:

"These books separate things that logically belong together. Thus the five declensions seem to me more like each other than like anything else. The same is true of the pronouns taken as a whole; it is also true of the four conjugations of the regular verbs and even of the irregular verbs taken as a whole. So also in the case of syntax, the different constructions of the genitive, the dative, the accusative or the ablative, the use of the subjunctive seem to be more like each other than like anything else. This intimate logical relationship is explicitly recognized too, in all Latin grammars with which I am acquainted. Now both reason and experience have for years constantly tended to strengthen my conviction that facts which logically belong together are most easily acquired by being learned in connection with one another, and that it is a fundamental psychological mistake to dissociate such facts in teaching.

"The pupil who acquires in one lesson a bit of a verb, a paradigm of a declension, the inflection of a pronoun, along with a rule for the use of the infinitive, and then in the next perhaps the principles of the use of a "cum", the formation of the adverbs and the conjugation of "possum"—such a pupil, I say, seems to me to be put at an enormous psychological disadvantage in his acquisition of the really essential facts whose thorough mastery is so indispensable."

Numerous Latin scholars and educators could be cited who agree with Mr. Bennett in placing the blame on the modern textbook.

Note also the following **additional** reasons that account in part for the deterioration in the quality of the work being done in Latin:

- a) the grouping, in one and the same class, of students with different aims in view with regard to Latin.
- b) over-emphasis on sight-reading, translation from Latin into English, and **insufficient emphasis** on translation from English to Latin.
- c) the abuse of Inter-linear Translations and overemphasis on guessing.
- d) the ever increasing social and extra-curricular activities.
- e) frequent change in Latin teachers and lack of competent teachers.

#### Suggestions for Maintaining the Standards

We have considered the more important factors responsible for one general dissatisfaction with the results of the study of Latin. But the most important and critical problem that now confronts us is, "How shall we improve the situation?"

In the December number of the Classical Journal there appeared an article, "Who Should Study Latin," by Evan T. Sage, of the University of Pittsburgh, that offers some very useful suggestions to those who are interested in bringing about an improvement in the study and teaching of Latin. The plan advocated is not a new one by any means. It has been employed in Catholic Academies with splendid success. And there is no reason why it could not be introduced in our high schools quite generally, at least in the larger ones.

The author, Professor Sage, maintains that it is a mistake to group in one and the same course all the students beginning Latin. The vast majority of the students will discontinue the study after the

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second year, and consequently these should receive as much practical benefit as possible from the two year course. The others will continue the subject for four or more years. It is not necessary that these students receive as much of the practical benefit during the **early years** of the course. For this reason, he advocates that there should be two distinct courses; one, intended for those students who will **not continue** the subject beyond the second year; the other for those who will study Latin for 4 or more years.

This plan has been in operation in a certain academy for 10 years. The results have been gratifying. The course intended for students who wish to pursue Latin for four or more years is called the Classical Course; the other is known as the General Course.

In the Classical Course, intended for students studying with a view to the priesthood or for those who desire to lay the foundation for a broad, cultural education, the old method Grammar and Reader together with a modified form of the direct method is employed. In the General Course, the Modern Method and modern text-books prevail. This plan has given the educators concerned a splendid opportunity of observing the effects of the different methods. The professors in this particular college do not hesitate to state that those students who have completed the Classical Course in the high school have a decided advantage over the students who were content to pursue the General Course. It is not uncommon to hear the professors make this assertion with regard to the Classical graduates, "They are more intelligent, more alert, and do better work in every department of the college."

Perhaps the reader is curious to know the reason that prompted the authorities of this Academy to introduce the plan. Prior to ten years ago, the Academy began to receive a large influx of students from Cath. H. Schools who had pursued Latin for one, two or more years. Now, up to that time the Academy had maintained the Classical Course only. But the content of the courses for the various years did not coincide with the courses offered in the High Schools for the corresponding years. For example, in the second year of the Classical Course, the student reviewed the matter of the first year, studied the irregular verbs and the more important rules of the Syntax. The reading matter consisted of selections from "Viri Romae", "Aesops Fables" and the like. Caesar was not begun until the 3rd year.

Having only the one Classical Curriculum to offer, the principal experienced considerable difficulty in planning a course of studies for the students of Catholic High Schools asking for advanced standing. He could not assign a student with two years credit in Latin to the third year because the student **had credit** for Caesar. He could not place him in the second year, not only because the student objected to the demotion, but especially for the reason that the student was usually deficient in his knowledge of the fundamentals of Latin. Moreover, the professors of the Classical Course were unwilling to tolerate students whose lamentable deficiencies in the knowledge of the fundamentals threatened to lower the standards of the Latin courses.

The stand taken by these professors was a laud-

able one. If the reader is willing to take the trouble of looking up the Reports of the Proceedings of the Catholic Educational Association during the years 1905-1925, he will be convinced of the widespread dissatisfaction with the superficial methods of teaching Latin, and will then appreciate the wisdom of the action taken by these professors. Moreover, a little correspondence with professors in our Colleges and Seminaries will assure the enquirer that the gravity of the situation has not been exaggerated.

Now, the plan mentioned above has had the following three-fold effect:

1. It has preserved the Classical Course intact, and the thoroughness characteristic of the old methods has not greatly suffered.
2. It has enabled the professors of Latin in the General Course to place more emphasis on the immediate and practical side of the study of Latin.
3. It has enabled the principal to place new students in the courses which they were prepared to take up with profit to themselves.

The writer wishes to suggest this plan as one means of maintaining the standards in High School Latin. There is no reason why this system could be introduced in the high schools in which the number of students taking Latin is so large that two sections of the same class must be taught each year. It is not **absolutely** necessary that text-books used the first year should be different. But the aims and objectives of the two courses must be clearly differentiated. These very aims and objectives will determine, to a very large extent, the procedures of the teacher, what topics to emphasize, the rate of speed, etc.

However, the modern text-books will **not be adequate** to give the student that foundation in the Latin which the Classical Course demands. In a paper "On the methods of Teaching Latin" read at the Franciscan Educational Conference in 1920, Rev. Philip Marke says:

"A student who has mastered his grammar and who can read and appreciate his Latin author, will not only be the better student in philosophy and theology, (though still somewhat slow and backward in speaking Latin for want of practice) but will soon be able to express his ideas more correctly and fluently in that language, than one who can babble Latin galore according to the 'Praeco Latinus', but whose knowledge of syntax is deficient and whose acquaintance with the classical authors has been sadly neglected. It is wholly irrelevant whether or not a graduate knows the meaning of a doughnut or a monkey wrench in Latin, but it is of great importance whether or not he knows his 'Consecutio Temporum'. The modern method of teaching Latin has **failed, failed completely**.

"A boy has finished his high school course 'cum laude' as they all generally do. He thinks he has a vocation for the priesthood; accordingly he applies to a college or a preparatory seminary. He presents his credentials he has the required credits, his grades are excellent. He is admitted to freshman class. If the professor of said class is himself an advocate of the modern method, the boy will get along famously, and if the same conditions prevail in sophomore class he will again pass 'cum laude', but his knowledge of Latin will be 'nil'."

(To be Continued in March Issue)

## A PLEA AGAINST THE HIGHER EDUCATION OF WOMAN.

Sister M. Eleonore, C.S.C.

**M**OST of us, even those with least agility in prevarication, will grant when pushed to it that woman determines in large measure the social and moral stability of the world. By the simple process of adding two and two we may therefore conclude that the strongest motive force among those so openly pushing the world of today on its toboggan ride down the hill of destruction is the higher education of woman. Thus, gentle reader, we have been precipitated into our thesis, which is, that the higher education of woman is unsafe, because it unfits her for her natural part in the work of the world. The first task in the proper support of any thesis is explanation of its terms. What, then, do we mean by higher education of woman? We mean not merely education from the eyebrows up but development of the whole woman, physical, mental, and moral, by a sane, sound, college training. What do we mean by woman's natural part in the work of the world? Gentle reader, put on your cap and bells, and after the delightful French, "*Marchons!*"

Some few benighted survivors of the mediaeval intellectuals tell us that woman's natural work is to be the inspiration of man, the maker of the home, and the real, helpful mother of a family. Let us, for the moment, grant the truth of this preposterously gratuitous assumption, and consider the higher education of woman in relation to it.

If we grant this assumption, we must grant also certain corollaries of it. To be the inspiration of man, the home-maker, and the guide of her children, woman must possess certain qualities and characteristics. She must be beautiful, submissive, industrious, and—if we be of mediaeval prepossessions—religious. One might add intelligent—but that would be begging the question involved in our thesis. Besides, there can be no true congenial contentment in the home where the wife is educated to any marked degree of intelligence. Woman's mind is supposed to be the placid, docile, and, above all, empty, receptacle into which masculine oratory can be freely poured. Now, imagine the legitimate consternation of a husband who tries to pour facts, or his interpretation of facts, into a mind already filled with facts. As well might he be expected to pour a quart of wine into a quart bottle already filled with wine. The retort, more or less courteous, is bound to be forthcoming. As for submissiveness, obviously a woman with intelligent opinions of her own will not be unquestioningly submissive to all the caprices of masculine wisdom, even if it be her husband's wisdom. It is small wonder that divorce on grounds of incompatibility is so frequent nowadays, for is not feminine resistance to well-formulated masculine judgment the man's definition of incompatibility? Hence, without more ado, we strike out intelligence as not being one of the requisites for the woman who is to perform her natural work in the world. If we wished to dwell on this subject we might remark that though Pericles had his Aspasia, Dante his Beatrice, Petrarca his Laura, and Boccaccio his Fiammetta—it is best to draw our examples from a more romantic past—we have no record of the intelligence, real or alleged, of these women, and no evidence that in any of these cases the great man was wedded to the lady of his predilection.

Woman must be beautiful, even if not intelligent. Let us go carefully. Can there be true beauty and inspiration in eyes with lines between them, tortoise-shell spectacles athwart them, and keen scrutiny behind them? Yet, if we may judge by appearances, these death-dealers to beauty are almost invitable concomitants of a bachelor's degree. Surely this is a real argument against the higher education of woman. Nor is this all. College women, having become possessed of the idea that beauty of face is perhaps of less significance than beauty of mind and soul, may in one instance or another continue their efforts to acquire knowledge, even after the door of their Alma Mater has clanged behind them. Imagine a woman who greets her husband with a shiny nose, as a result of having read Dante again on a rainy afternoon—after a habit of school-days. Can any man in such circumstances be expected to know that the eyes of her soul are shining because they have been looking on the effulgent light of the Mystic Rose? No, woman cannot be both beautiful and educated; hence the education must be—Well, it must not be.

Until comparatively recent times the acquisition of a

husband meant to a woman also a home and motherhood. We have outgrown this primitive notion, but, having made certain assumptions in the beginning of this argument, we must, in order to be consistent, consider the relation of the higher education of woman to the home and motherhood. If college does nothing else for the student, it at least teaches her the value of methodical use of time and the need of industry for achievement. In the old-fashioned home time was an asset; but time spent in the home nowadays is accounted a dead loss. There is to the modern no place like home—as a place to get away from. Hence, college education utterly unfits the modern woman for the home in this respect as well as in regard to industry. Why should women be industrious when there are husbands willing to pay salaries to maids? As for children—poor old Malthus, were he alive today, would be shouting from the housetops that the millenium is here, and would advocate the further multiplication of kennels. Dear little pomeranians and poodles and chows—how these would delight his heart. Of course there are some homes with children in them; and we must consider the higher education of woman in regard to these barbarous vestiges of an older civilization and a less modern morality. Does a college education make a woman less a mother? It does. What business has a mother to investigate the merits of the teachers of her children? What business has she to tell the children what to read? What business has she to study their lessons with them? Higher education is obviously the ruin of real motherhood.

Having been almost ultra-mediaeval in handling our thesis, let us approach the limit itself, and mention that last word in mediaevalism, the college with religious instruction in its curriculum. What can be more harmful in the days of "This Freedom" than to teach woman that she is to worship an obsolete God, to teach her that she should observe moral and civil law, to teach her that vows are sacred and binding? Such teaching is bound to counteract the up-to-date lesson of "A Doll's House".

In attempting to prove our thesis we asked our reader to grant an assumption. Now, after the manner of the economists, we shall remind him that the assumption holds only in the hypothetical world of our creating, where woman really is the inspiration of man, the maker of the home, and the real, helpful mother of children. But as to its validity in this modern world of ours—we wonder. And while we wonder, we do our best to teach the dear and lovely young women in our own college, to be beautiful of soul and exquisite of body, to be submissive to proper authority, to be industrious, and, above all, to be religious—aye, even to be intelligent. For we feel that thus they will be better fitted for their natural part in the work of the world, which is to be the inspiration of man, the maker of the home, the guide of children. And we go further, to say that since women may now by their suffrage take an active part in directing the destinies of our nation, we feel that their higher education may be used by them to help in stopping the world from its toboggan ride down the hill of destruction.

## Earth's Greatest Woman

She wrote no books; she painted no pictures; she thrilled no audience with her eloquence; she inaugurated no great reform. She spent her life in none of the brilliant spheres for which many of our girls sigh today. She simply lulled a little Babe on her breast; she pressed its face close to her mother-heart; she went about her household duties in a Nazareth kitchen; she filled her water pitcher at the well, lighted her fires, and prepared her frugal meals, unwaited upon, unattended by any, save the angels that hovered unseen. Yet, through all ages past, and throughout all ages to come, her name is, and ever will remain, the most blessed among women, "our tainted nature's solitary boast."

## Opportune Suggestion for Catholic Press Month

New subscriptions to the Journal as well as renewals are always in order, and a good word spoken or a copy handed to a prospective friend engaged in teaching, will be a favor to the friend and also to the Journal. 1926 is The Journal's twenty-fifth Silver Jubilee anniversary and the best congratulatory message on this festival occasion.

## METHODS IN THE STUDY OF ENGLISH LITERATURE

(Continued from Page 396)

through three volumes of the Dean's verses. The rhythm, the metre, and the rimes were faultless. Opinions were just and wit was not wanting. The mechanics of the art had all been assembled, but they were not animated by the soul of poetry. Dryden, a seldom erring critic, knew that the compositions of his cousin Swift were not poems. His verdict has been ratified by posterity. The originality and the wit of Swift made him, in spite of his limitations, a monarch in the realms of prose. From these remarks it will be correctly concluded that it is not easy to define poetry, though it is not difficult to recognize it. It must have rhythm.

The chief kinds of poetry are lyric, epic, and dramatic. These may be so combined as to furnish many composite forms. But we are not now attempting a complete enumeration of the manifold kinds of metrical compositions. Perhaps the most difficult species is the lyric. To excellence in this sort few ever attain. It is believed to have been originally intended to accompany the lyre; hence the name, but its singing qualities are no longer assigned the place of prominence. A lyric poem is chiefly concerned with the passions, the emotions, and the feelings of the writer. In other words, its principal note is personal. To its length nature sets limits. The object of the poet being to arouse pleasure, he will defeat his purpose by protracting the enjoyment, for pleasure long continued passes into pain. Therefore, the lyric must be brief.

An epic poem tells a story. In one view it is a metrical narrative. The theme of Homer's *Iliad* is the wrath of Achilles, an episode in his participation in the Trojan war. On this hero Apollo had set his seal, for he was the handsomest as well as the bravest of the Grecian host. Another epic by the same author describes the prostrated wanderings of Odysseus (Ulysses) on his return from Troy to the barren crags of pent-up Ithaca and the companion ship of his aged wife.

A dramatic poem may be defined as a composition adapted to an art whose method is imitation in the way of action. For the moment Shakespeare's practice will furnish us with a distinction between the chief divisions of the drama. A play ending happily is regarded as a **comedy**, while one that ends unhappily is classed as a **tragedy**. The great poet's writings show that he was not unaware of composite plays.

A working knowledge of prosody may be gained from the study of useful little books such as a **Handbook of Poetics** by Francis B. Gummere, and a **Primer of English Verse** by Hiram Corson. To these may be added **The Technique of the Drama** by Freytag. These will enable one profitably to begin the reading of English poetry. But poetry is not the whole of pure literature. Prose is far more abundant, and it is not unimportant. A sufficient insight into its technique may be obtained from such works on composition as the volumes by Kittredge and Arnold, Barrett Wendell or Adams Sherman Hill. But textbooks of this character should be supplemented by Bain's **Composition and Rhetoric**. Being out of print, that work can only be obtained in some place in which the subject has

been seriously studied. There is, however, yet available in second-hand book stores **A Manual of English Prose Literature** by William Minto. Part I treats, in the space of 177 pages, the elements of style and includes an analysis of excerpts from the writings of De Quincey, Macaulay, and Carlyle. This work should be carefully read to the close. For it the writer knows no modern substitute. There are, to be sure, unnumbered outlines of English literature from Stopford Brooke's primer to the cyclopaedic **Cambridge History**. From time to time wieldy works will be named. With these divisions of the subject well in hand the next step will be to connect the literature of Great Britain with its national life.

### III

Professional students of English literature are accustomed to refer to the interval from the boyhood of Shakespeare to the death of John Fletcher as the Elizabethan era. During those years (1574-1625) English navigators were voyaging through untraveled seas. By their example English authors were encouraged to discover in fancy's clear waters strange beauties. Like the irresistible buccaneers, who helped themselves to what the toil of other peoples, Portuguese and Spaniards, had painfully piled up, the gifted writers of that time did not disdain the treasures of the foreign muse or recklessly expend them.

Without going back to Caesar's landing in Britain, somewhere between Deal and Ramsgate, it will sufficiently illustrate the main thought in this theme if, on our backward way, we tarry in the spacious times of "Eliza and our James," and thence advance by centuries. Not to distress the infirmities of the human memory it may be best to select three conspicuous dates, namely: 1588, 1688, 1788. After fixing these hooks, on which to hang our facts, one or two pegs may afterward noiselessly be added.

After the secession of Henry VIII from the Catholic Church the most important happening in sixteenth century England was the destruction, in 1588, of the Spanish Armada. That marked the end of Philip's endeavor to acquire it as a dependency. Few events have so aroused the patriotic spirit of Englishmen. Together with other victories it disturbed them with the delight of elevated thoughts, and through the centuries has sustained the ardor of the nation. In our time Tennyson, the greatest of modern poets, has made the fight of **The Revenge**, a vessel of the fleet of Sir Thomas Howard, a theme of song. Three hundred years after the struggle, in 1888, Charles Algernon Swinburne exhorted his muse to aid in animating his countrymen. But the magic of an allusion to the Armada's wreck, a contemptuous reference to Philip II or a sneer at the Pope no longer sets the English nation in a roar. In its day, to be sure, an incident of that victory was potent in the hands of genius either to raise a whirlwind or to "hush the stormy main."

In those crowded times exploit followed exploit until there arose a universal demand for the representation in playhouses of those reported victories. That demand was promptly met. In supplying it there was produced an unequaled quantity of dramatic literature. In the fruitful Elizabethan epoch there were critics, translators, writers of songs and of sonnets, pastoral poets, and coteries chiefly interested in domesticating foreign verse forms. But



above the music of all these reeds and pipes the dominant note was dramatic. There were, it is true, non-dramatic authors like Spenser, matchless in nearly everything that to the poet's art belongs, and Francis Bacon, described by Pope as the brightest, wisest, and meanest of mankind. There were divines like Hooker and metaphysicians like Hobbes, successful courtiers and gallant officers like Sir Philip Sidney and brave soldiers like Ben Jonson, but Ben's versatility led him to try his skill at masques, anti-masques, comedies, tragedies, lyric poetry, criticism, etc. That faultless critic we shall meet again. In short, no fewer than one hundred fifty names, more or less distinguished, can be connected with the Elizabethan age. By their strenuous labors many a dull page has been filled, but if one persevere in a study of their compositions, one is certain to discover jewels more rare than the riches of the mine.

In the succeeding papers there will be made an attempt to trace the development of the four dramatic movements as well as the decline and disappearance of the drama. Those phenomena were closely bound up with the political life of the English people. By 1649 the Puritan revolution was accomplished. The King, declared his admirers, had died a hero and saint. Ill fared it then with actors and their plays. After presenting an outline of the Elizabethan drama, the less pervasive though not unimportant literary forms will likewise be noticed. Incidentally there will be named a few scholarly works that will give to the teacher a firm grasp of this important subject. The author of the preceding remarks begs to conclude them by a word of encouragement to those beginning the study of English literature and to those who have never enjoyed the benefits of instruction under eminent masters.

So far as concerns prose composition one can learn to write almost, if not quite as well as one desires to. To be a poet, however, one should attentively listen for a message from the muses. If it but faintly sound, like the horns of Elfland, 'twere better to dedicate one's energies to prose. The facts of English literature may be pleasantly acquired. To this end an affectionate interest is the best aid. Through what seem like the interminable wilds of prose and verse there will be occasion to point to paths that are not dim.

#### POPE'S LETTER ON EDUCATION OF CLERGY

Seven important recommendations recently made by Pope Pius XI, are concerning the education of the clergy. Briefly, they include:

First—A search for ecclesiastical vocations through institutions for vocations established in many dioceses.

Second—Seminaries to admit only youths inclined to the ecclesiastical life.

Third—A special study of Latin adapted for universal use.

Fourth—A course of two years' scholastic philosophy according to the doctrine of St. Thomas.

Fifth—A course in theology, following the scholastic method adapted by St. Thomas not restricted to sole positive method and the history of dogmas.

Sixth—A study of pastoral theology to suit the needs of present times.

Seventh—Where provincial seminaries exist, Bishops to consider them as their own.

The execution of these prescriptions has been entrusted to the Congregation of Seminaries.

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The Journal has been requested by an old subscriber to print the following selection, which is not now readily obtainable.

### THE OWL-CRITIC.

By James T. Fields.

#### SUITABLE FOR RECITATIONS

"Who stuffed that white owl?" No one spoke in the shop.  
The barber was busy, and he couldn't stop.  
The customers, waiting their turns, were all reading  
The *Daily*, the *Herald*, the *Post*, little heeding  
The young man who blurted out such a blunt question.  
Not one raised a head or e'en made a suggestion;  
And the barber kept on shaving.

"Don't you see, Mr. Brown,"  
Cried the youth, with a frown,  
"How wrong the whole thing is,  
How preposterous each wing is,  
How flattened the head is, how jammed down the neck  
is—

In short, the whole owl, what an ignorant wreck 'tis?

I make no apology;

I've learned owl-ology.

I've passed days and nights in a hundred collections,

And cannot be blinded to any defections

Arising from unskillful fingers, that fail

To stuff a bird right from his feet to his tail.

Mr. Brown, Mr. Brown!

Do take that bird down,

Or you'll soon be the laughing-stock all over town!"

And the barber kept on shaving.

I've studied owls

And other night fowls,

And I tell you

What I know to be true.

An owl cannot roost

With his limbs so unloosed.

No owl in this world

Ever had his claws curled,

Ever had his legs slanted,

Ever had his bill canted,

Ever had his neck screwed

Into that attitude.

He can't do it, because

'Tis against all bird laws

Anatomy teaches,

Ornithology preaches.

An owl has a toe

That can't turn out so!

I've made the white owl my study for years,

And to see such a job almost moves me to tears!

Mr. Brown, I'm amazed

You should be so gone crazed

As to put up a bird

In that posture absurd.

To look at that owl really brings off a dizziness.

The man who stuffed him doesn't half know his business."

And the barber kept on shaving.

"Examine those eyes.

I'm filled with surprised

Taxidermists should pass

Off on you such poor glass.

So unnatural they seem

They'd make Audubon scream

And John Burroughs laugh

To encounter such chaff.

Do take that bird down. Have him stuffed again, Brown!"

And the barber kept on shaving.

"With some sawdust and bark,

I could stuff in the dark

An owl better than that.

I could make an old hat

Look more like an owl

Than that horrid fowl,

Stuck up there, so stiff, like a side of coarse leather.

In fact, about him there's not one natural feather."

Just then, with a wink and a sly, normal lurch,  
The owl, very gravely, got down from his perch,  
Walked round, and regarded his fault-finding critic  
(Who'd thought he was stuffed) with a glance analytic.  
And then fairly hooted as if he should say:

"Your learning's at fault this time, anyway.  
Don't waste it again on a live bird, I pray!  
I'm an owl; you're another. Sir Critic, good day!"  
And the barber kept on shaving.

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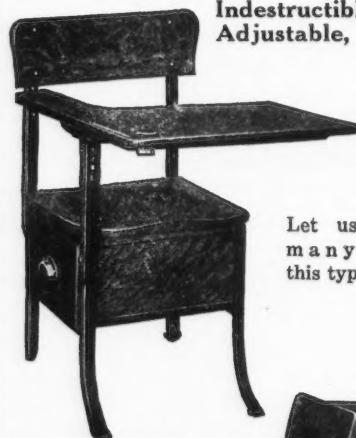
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## COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL Ninth Article of Series

### SCAPULAR OF THE SEVEN DOLORS

The older historians of the Servite Order have recorded that members of the Servite communities who were not able to wear openly the entire habit of the Order began to wear the habit secretly under their ordinary clothes, but the inconvenience of this gave rise to the habit being gradually diminished, until the scapular represented the habit and as time went on the small scapulars were made and distributed to those of either sex, who, after the Servite Order had been sanctioned by Alexander VI. in 1255, wished to associate themselves with this order in ecclesiastical confraternities in honor of the Seven Dolors of Mary. Nothing is prescribed except the wearing of two pieces of black woolen material.

It is necessary to have the names of those enrolled inscribed in the register of the Confraternity of the Seven Dolors, where such is established, or to have them sent to the nearest monastery of the Servites. Priests may obtain from the General of the Servites the faculty to receive the faithful into the confraternity and to bless and invest with the scapular.

### THE FIVE SCAPULARS WORN TOGETHER

In wearing the five scapulars of the Blessed Trinity, the Passion, the Mount Carmel, the Immaculate Conception and the Seven Dolors, the one cord necessary is the red cord of the Scapular of the Passion, which must always have its own red cords or strings. The scapulars are not to be sewed together unless at the upper edges, at the side attached to the common red cord. Should the scapular or scapulars be so formed by mistake that two parts of the one's scapular be upon the breast or on the back, the indulgence is not gained by wearing the scapular so placed.

When arranged together, the White scapular of the Blessed Trinity should be first, so that its parti-colored cross may be visible and the Red scapular of the Passion should be last, so that the two images of Jesus crucified and the Sacred Hearts of Jesus and Mary may not be covered by any of the other scapulars.

### THE SCAPULAR MEDAL

1. The cloth scapular is to be used always unless it causes inconvenience, in which case the scapular medal may be substituted.

2. Before using the scapular medal, a person must have been enrolled in the scapular society, and must have been invested with a cloth scapular.

3. It is enough to wear one medal for one, two or more scapulars, but the medal must be blessed as often as it is substituted for different scapulars, for example, five times for the five scapulars.

4. The medal must be made of metal, having on one side, the image of Christ and His Sacred Heart, not the Heart alone, and on the other side any representation of the Blessed Virgin.

5. The blessing may be given by any priest who is entitled to bless the individual cloth scapular.

6. The blessing is given by simply making the sign of the cross over the medal.

7. The different blessings may be given at different times and by different priests having the faculty, and the blessing may be given in the absence of the person who is to wear it.

8. The medal must be constantly worn on the person, either on chain, or string around the neck, or in the pocket, pouch, etc. It may be attached to a rosary, but it must be worn also during sleep. One may have two medals; one to be used with the ordinary dress, the other attached to a night-gown with a safety pin, which can be easily transferred when changing the gown.

9. All the indulgences and privileges which have been granted to the faithful who wear the cloth scapular may be gained by those who wear the scapular medal.

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### THE ROSARY

The word "rosary" comes from the Latin "rosarium" a garden of roses, or a wreath of roses.

The **Dominican Rosary**. Saint Dominic who founded the Dominican Order in 1217, used all his eloquence to stem the tide of evil set in motion by the Albigensian heresy in southern France. Finding his efforts of little avail he complained in prayer to the Mother of God, for whom he entertained the greatest devotion. In answer to his prayer our Blessed Mother revealed to him the devotion of the Holy Rosary, and bade Dominic to give his time to preaching and propagating this devotion. The result was that the ravages of the heresy were soon lessened and many returned to the unity of the Church.

The Rosary consists of fifteen decades, each decade being commemorative of fifteen mysteries in the life of our Divine Lord and His Blessed Mother. It is divided into three parts, the Joyful Mysteries, the Sorrowful Mysteries, and the Glorious Mysteries.

### JOYFUL MYSTERIES SAID ON SUNDAY, MONDAY, THURSDAY

1. Annunciation of the Blessed Virgin.
2. Visitation of the Blessed Virgin.
3. Nativity of Our Divine Lord.
4. Presentation of Our Lord in the Temple.
5. Finding of the Child Jesus in the Temple.

### SORROWFUL MYSTERIES SAID ON TUESDAYS, AND FRIDAYS

1. Agony of our Lord in the Garden.
2. Scourging of Our Lord.
3. Crowning of Our Lord with thorns.
4. Carriage of the Cross.
5. Crucifixion of Our Lord.

### GLORIOUS MYSTERIES SAID ON WEDNESDAY AND SATURDAY

1. Resurrection of Our Divine Lord.
2. Ascension of Our Divine Lord.
3. DESCENT OF THE HOLY GHOST.
4. Assumption of the Blessed Virgin.
5. Coronation of the Blessed Virgin in Heaven.

### DOMINICAN

To gain the indulgences of the Rosary it is necessary to meditate on the mysteries while saying each decade.

### INDULGENCE OF THE DOMINICAN ROSARY

1. Plenary indulgence on the last Sunday in each month, on the usual conditions.
2. Ten years and ten quarantines to all those who say a third part of the Rosary conjointly with others either in church or in their own private houses.

### CHAPLET OF THE SEVEN DOLORS

This chaplet owes its origin to the Venerable Order of Servants of Mary which was founded towards the middle of the seventeenth century, on Mount Senario near Florence.

The Chaplet of the Seven Dolours contains seven divisions in memory of the seven dolours of the Blessed Virgin. These dolours are to be meditated on by the faithful while saying each division, which consists of one Pater and seven Aves. It is terminated by three Hail Marys in honor of the tears shed by our Sorrowful Mother and to obtain true contrition.

### THE SEVEN DOLORS OF OUR BLESSED MOTHER

1. The Prediction of the aged Simeon in the Temple that a sword of sorrow would one day pierce her soul.
2. The Flight into Egypt with the Divine Infant and St. Joseph.

3. The Loss for three days of the Child Jesus at the age of twelve years.

4. The Meeting of the Sorrowful Mother with her Divine Son bearing His heavy cross to Calvary.

5. The grief of our Blessed Mother when she stood for three hours beneath her Divine Son nailed to the cross and expiring in agony.

6. The grief of our Blessed Mother when she received the lifeless Body of her Divine Son when it was taken down from the cross.

7. The sorrow of our Blessed Mother when she accompanied the sacred Body of her Divine Son to the sepulchre.

### INDULGENCE OF THE CHAPLET OF THE SEVEN DOLORS

1. An indulgence of one hundred years each time one says this chaplet with a contrite heart having confessed, or forming a resolution to confess.

2. Indulgence of one hundred and fifty years to all who recite this chaplet on Mondays, Wednesdays, and Fridays, supplying the conditions of confession and communion.

3. Indulgence of two hundred years to those who piously say it after confession.

To gain these indulgences it is necessary that the Chaplet be blessed by the Superior of the Order of Servites, or by some priest specially endowed with power from the Pope, or from the Very Rev. Father General of the Servites at Rome.

### ALMS

Alms is not strictly speaking a sacramental. Alms consist in any work of mercy, whether corporal like the giving of money, or clothes or food to the poor; or spiritual, as in teaching catechism, visiting the sick. And it is on these spiritual and corporal alms that the final sentence will be given at the General Judgment, for our Lord says in His description of the General Judgment, "Then shall the King say to them that shall be on His right hand; Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger, and you took Me in; naked and you clothed Me; sick and you visited Me; I was in prison and you came to Me." St. Matt. XXV, 34, 35.

### ADVANTAGES OF ALMSGIVING

1. Almsgiving is a source of blessing and prosperity. "He that giveth to the poor shall not want; he that despiseth his entreaty shall suffer indigence."

2. It obtains pardon for our sins and also life everlasting. Alms deliver from all sin and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the Most High God to all them that give it." Tobias IV, 11, 12. "Alms deliver from death, and the same is that which purgeth away sins, and maketh to find life everlasting." Tobias XII, 9.

### HISTORICAL OUTLINE OF EACH SACRAMENT WITH REFERENCE TO ADMINISTRATION, RITE, EFFECTS

#### SACRAMENTS IN GENERAL

#### DEFINITION OF SACRAMENT

A sacrament is an outward or visible sign instituted by Christ by which invisible grace is imparted to the soul.

#### ESSENTIALS OF A SACRAMENT

1. An outward or visible sign.
2. Institution by Christ.
3. Invisible grace is imparted to the soul.

#### DECLARATION OF THE COUNCIL OF TRENT

The Council of Trent declares: "If any one say that the sacraments of the New Law . . . are more or less than seven, viz. baptism, confirmation, Holy Eucharist, penance, extreme unction, Holy Orders, matrimony; or that any one of the seven is not truly and properly a sacrament, let him be anathema."

Sess. VII. can. 1.

# ANALOGY BETWEEN THE SEVEN SACRAMENTS AND MAN'S NATURAL LIFE

From the analogy between our spiritual life of grace and our natural corporal life, we may see why our Divine Lord instituted seven sacraments. Our bodily life embraces two perfections, according as one considers the life of the individual or the life of the society in which he lives. The natural life of the individual is perfected both directly and indirectly: directly, by the fact that he comes into life, that he is nourished, and that he grows; indirectly, by the fact that he recovers health if he has lost it, and is completely restored if he has been seriously ill. In the same manner in the spiritual life of grace, there is a sacrament that gives us spiritual life and this is Baptism; there is another, which makes us grow strong therein and this is Confirmation; a third sacrament supplies nourishment to this spiritual life and this is the Holy Eucharist. If after Baptism we have lost this spiritual life by sin the sacrament of Penance gives us back this life; and Extreme Unction wipes out the last traces of sin. As regards the society in which this life is lived, there are two sacraments that assure its well-being and its continuance: for the spiritual side of the society, there is the Sacrament of Holy Orders, and for its material and corporal side there is the sacrament of Matrimony.

Saint Augustine speaking of the mystic number says, "The first sanctification of every thing is manifest in the number seven."

## SACRAMENTS OF THE LIVING

1. Holy Eucharist.
2. Confirmation.
3. Extreme Unction.
4. Holy Orders.
5. Matrimony.

## SACRAMENTS OF THE DEAD

1. Baptism.
2. Penance.

## SACRAMENTS THAT IMPRINT AN INDELIBLE CHARACTER

1. Baptism.
2. Confirmation.
3. Holy Orders.

## SACRAMENTS THAT DO NOT IMPRINT INDELIBLE CHARACTER

1. Holy Eucharist.
2. Penance.
3. Extreme Unction.
4. Matrimony.

All the sacraments produce their effects, that is give grace "ex opere operato" "by the deed done," in virtue of the sacramental act itself, if no obstacle be placed in the way.

## SACRAMENTS CONFER

1. Sanctifying grace, or an increase of it.
2. Sacramental grace.

Sanctifying grace is common to all the sacraments. Baptism and Penance were instituted to give grace to those spiritually dead in mortal sin, and this is called the first grace; while the other five sacraments being instituted to increase sanctifying grace, of themselves increase sanctifying grace, which is called the second grace.

From the connection between the external sign and the thing signified, it follows that the sacraments confer also special sacramental graces. But actual grace alone, or such a supernatural aid given as circumstances require, enable man to attain the supernatural end, for which the sacraments have been instituted. Hence the sacraments must also confer sacramental grace, or those special actual graces which they signify. The amount of sacramental grace received by a person who receives any sacrament depends on the disposition of the person. The sacramental grace is most abundant in those who have the most perfect dispositions. This grace may be compared to fire, which produces more intense heat in straw; it is also like the sunlight, which gives greater illumination the clearer the glass through which it shines; it is like seed, which grows more quickly the better prepared the soil is.

## SACRAMENTAL CHARACTER

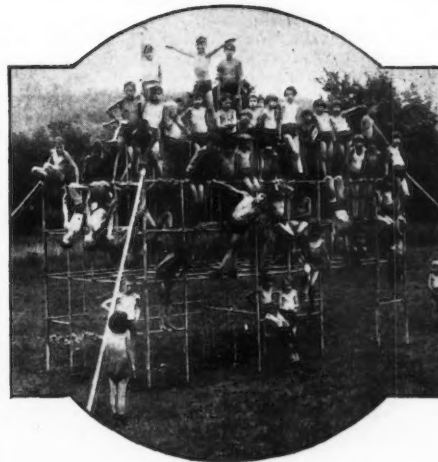
Sacramental Character is entirely different from sacramental grace. Sacramental grace as we have seen is a



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special actual grace, which is lost by mortal sin, because sanctifying grace and mortal sin can not exist in the soul at the same time, and sacramental grace is not distinct from sanctifying grace. Whereas the sacramental character is an indelible spiritual mark which Baptism, Confirmation, and Holy Orders imprint in the soul of him who receives them, and this character of each of these three sacraments will remain in the soul to the eternal glory of those who reach Heaven, and show themselves worthy to have borne it; while it will remain to the eternal confusion of those in hell who have misused it.

In the study of this sacramental character of a sacrament, we must distinguish between an obstacle to the sacrament itself and an obstacle to the sacramental grace. In an obstacle to a sacrament itself, there is implied a defect in the matter or form, or a lack of the requisite intention on the part of the minister, or recipient, and then the sacrament would be simply null. But even if all these essential requisites for constituting the sacrament be present, there can still be an obstacle put in the way of the sacramental grace, inasmuch as in the case of an adult who might indeed be validly baptized, but he would not participate in the sacramental grace, for want of the proper dispositions. If, however, at a later time he makes amends for the past, the obstacle being removed, he would obtain the grace which he had failed to receive, when the sacrament was conferred upon him. In such a case the sacrament is said to revive, and there could be no question of re-baptism. St. Thomas says that even if a person receives confirmation without the proper dispositions to receive the fruits of the sacrament, the character is there, and remains always, and the fruits of the sacrament will come as soon as the obstacles are removed by the person putting himself in the proper condition to receive these fruits.

## THE TEACHING OF RELIGION

### Can Religion be Taught?

By Rev. Charles A. Bruehl, Ph.D.

THIS momentous and intriguing question, upon the right answer to which so much depends, was recently propounded in *The Atlantic Monthly* (October, 1925) but answered in an altogether unsatisfactory manner. The answer in the case amounted to this, that, since Christ had really not put forth any religious truth but merely proposed a way of life, it was possible to teach religion. "If we are to be able to answer the question, the author writes, we must first of all find out what Jesus told His disciples to teach. When we bring it all together we are amazed to find that the greatest of all religious teachers did not teach any system of theology. All he taught was life as it ought to be lived. That to Him was religion. It was all condensed into two articles of one creed: supreme love of God, and love of one's neighbor." Practically, this ingenious solution means that religion can be taught because there really is nothing to teach. The religion of Christ, according to this view, has no doctrinal implications. It contains no intellectual elements but concerns itself exclusively with practical issues of human behavior. Everyone familiar with the trends of modern thought knows that this conception of religion is quite prevalent in our days. What the modern world wants is Christianity without dogma.

Christ Himself refutes this shallow theory of religion, for He explicitly says: "Now this is eternal life: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." (Jno. XVII:3) There is, then in Christianity something to know. It possesses a kernel of truth. Now where there is something to know there is something that can be taught. The kernel of truth which Christianity on the authority of its founder, enshrines can be put into an intelligible formula which in its turn can be communicated to others. That is precisely what the function of teaching implies. The proper answer to our question, accordingly, would be the following: There is a religious truth, which as all truth can be stated and formulated and, as a consequence, be imparted to other minds. Hence, religion can be taught.

The core of Christianity is luminous truth, around which other elements naturally group themselves. Truth arouses emotions and leads, to actions. It has a tendency to shape itself into an appropriate outward concrete embodiment. It influences our entire activity and eventually becomes a life, a rule of action and a pattern of

conduct. Religion, therefore, has many phases. But these several aspects must not be confounded nor identified. A truth is the root of religion and out of this root blossom forth by a logical process feelings, attitudes and actions.

Confusion is the chief characteristic of modern thinking. The modern mind hits upon one phase of a given subject, considers it to the exclusion of all other aspects, exaggerates it, distorts it out of all proportion to its relative importance and identifies it with the whole. It is exactly that what has happened to religion. One of its elements has been emphasized to the exclusion of all others and, consequently, the modern notion of religion is inadequate, unbalanced and untrue.

By all means, religion is a way of life. But to be a way of life. But to be a way of life, it must first tell us something about life, its meaning, its purpose, its value. It embraces the entire man. But its first appeal is to the intellect and the will, and thus having obtained a hold upon the center of human personality it radiates through his entire being. It has also very much to do with our feelings, our affections and our emotions. But it is not merely a feeling. It is likewise a form of worship. But this external cult is the expression of inner sentiment, this external cult is the expression of inner sentiment, what is in his heart. Religion is many things. It is truth; it is a way of life; it is sentiment; it is external worship. But we must not forget to place these various things in the right order and the logical sequence. Only when we do that can we intelligently answer the question whether and how religion can be taught. It is evident that for the teacher of religion this fundamental question is of supreme importance.

It is impossible to reduce Christianity merely to a form of conduct and to teach this divorced from any dogmatic content. Man does not act blindly. He demands reasons for any specific form of behavior that is imposed upon him. Being of a critical and reflective nature he will ask why he should submit to such a rule of action in preference to any other. He will inquire into the authority that goes with the norm of action that is proposed to him. He will want to know why it is better than any other and what the respective results will be if he either rejects or accepts this particular rule. Christianity, therefore, as a form of conduct must be based on definite teaching concerning the nature of life, the ultimate destiny of man, the authority of Christ and the meaning of the entire scheme of things. Without such teaching it hangs in the air. It can have no imperative character. It is devoid of inner vitality and dynamic force. And when the author referred to above queries: "How can religion as conduct be separated from religion as faith?" we answer unhesitatingly: It cannot be dissociated in that manner. The divorce of religion as conduct from religion as faith would be as disastrous to the former as separation from the life-giving root would be fatal to the flower.

The teacher of Christianity as conduct requires some teaching about the personality of Christ; for otherwise the rule of life proposed by Christ loses its authority. If you tamper with the seal that is affixed to a message the message forfeits its authentic value. Besides Christ Himself stresses the absolute necessity of faith, which he makes a condition of eternal life. He asks men not merely to accept His rule of life, but he also requires them to believe in Him. Christianity without Christ has no sanction anywhere, neither in the Gospel nor in reason. It is like bringing an order to a soldier without a guarantee that it comes from his legitimate superior.

The Christian religion cannot be emptied of all doctrinal content, but that very fact makes it teachable. It involves a body of truth that can be systematically and methodically arranged and transmitted to others.

Psychology confirms our position. In the properly developed human being, neither feeling nor behavior are primary but attend upon knowledge. Feeling is determined by the knowledge which we have concerning an object and action is elicited by thought. Religion would belong to the lowest level of human development if it implied no reference to some truth; for only on the plane of sense life does feeling function without an idea to guide it. On the level of rational development, man's actions are determined by reason and his emotional responses called forth by the representation of appropriate objects. Religion involves ideas, intellectual attitudes, judgments. If these are discarded, religion no longer is a



thing for rational beings. It could have no value for man. Accordingly, religion if it is to find favor with man and command his wholehearted allegiance must first of all address itself to the intellect. Every religion must have a creed. But if it has a creed it can be taught.

In this respect even Dr. Joseph Alexander Leighton, who otherwise is separated from us by an impassable gulf, agrees with us. He writes: "Religion, whatever else it may involve, means at least a reaction of the entire human person to the problems and values and aims of life. This total reaction or attitude may, and normally does, have its roots in feeling, since feeling is the fundamental matrix or stuff of man's psychical life. And it is quite as true that man is a being who thinks—who frames, and guides himself by, images and general ideas or concepts—as it is that he feels. The objects towards or away from which his feelings point are pictured or imagined, and at a higher level are thought in conceptual terms.... Therefore, we can say, psychologically, that religion always involves a belief in the existence of either several Higher Powers or of one Higher Power which controls the universe and with whom man can enter into personal relations—can fear or reverence, obey or disobey; and who bestow some good on the faithful." (Religion and the Mind of Today. New York, D. Appleton and Company, 1924.) The important point in this passage is that the author admits that religion must be based on some intellectual judgment, that it always has a doctrinal content and that it is therefore, inseparable from a creed of some kind. Religion without an intellectual basis is inconceivable. We would not labor this point if it were not that the modern mind had gone so far astray in this matter.

The many elements brought together and harmoniously fused in religion are well enumerated by Dr. H. P. Lid-don, whom we shall quote. The beautiful passage reads as follows: "Thus religious life is more than feeling, since feeling may be physical, misdirected, selfish. It is more than knowledge, which, even if it is complete and ac-cusly, enthusiastically, persistently welcomed, whereby bound to a person is to cherish strong, nay passionate if sufficiently complete to be religious, already implies relations to the Lawgiver. And yet religion is feeling; it is mental illumination; it is especially moral effort; because it is that which implies, and comprehends, and combines them all. It is the sacred bond, freely accepted, gener-ously, enthusiastically, persistently welcomed, whereby the soul engages to make a continuous expenditure of its highest powers in attaching itself to the Personal Source and Object of its being. It is the tie by which the soul binds itself to God, its true friend. To be thus bound to a person is to cherish strong, nay, passionate feelings towards him; is to seek to know all that can be known about his wishes and character, and to register this knowledge in exact terms; it is to obey scrupulously all that is clearly ascertained to be his will." (Some Ele-ments of Religion. New York, Longmans, Green & Co.; 1891.) As long as man remains a rational and critical being, religion can only appeal to him if it contains in-terlectual elements that are capable of accurate statement and, by the same token, teachable.

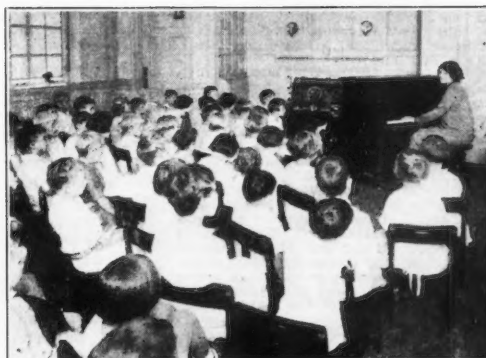
#### Educational Report of Archdiocese of Baltimore

Among interesting matters contained in the annual report of Rev. Dr. John I. Barrett, superintendent of parish schools in the archdiocese of Baltimore, is an account of the work in fostering vocations which was conducted last May in all the schools of the archdiocese. It was arranged that in each school there should be a novena for vocations. A prayer for vocations was said every day, and during the latter part of the month a priest visited each school and gave the pupils a talk on the attractiveness and advantages of the religious life. The priests distributed form letters for the children to fill out and forward to the Arch-bishop, and 2,100 of these letters were thus forwarded, evincing the awakening of a lively interest among the children of the schools.

The larger cities of Baltimore and Washington are within the archdi-ocese, the total number of pupils enrolled in 157 schools being 44,999, of whom 21,744 are boys and 23,255 are girls. The teaching staff includes 159 Brothers, 1,139 Sisters and 76 lay teachers.

The high standard of scholarship in the schools of the archdiocese re-ceived a handsome testimonial, entirely unsolicited, a few months ago, when the Board of School Commissioners of the city of Baltimore passed a resolution recommending senior high school principals of that city to admit Eighth Grade graduates of the parochial schools to the Ninth Grade of senior high schools on the presentation of their diplomas, with-out examination.

School savings banks were established in twenty-eight of the schools of the archdiocese during the year, school children acting as officials of the banks under the direction of the bank representatives. Several new school buildings were erected in different parts of the archdiocese.



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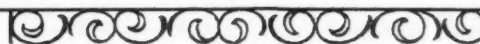
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Members of Catholic Press Association.  
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February, 1926

Vol. 25, No. 9

### EDITORIAL COMMENT

#### Simplified Spelling

An advocate of change submits to the American Simplified Spelling Board an argument in favor of retaining the letter-forms with which all are familiar, but sprinkling some of them with macrons and diagraphs. He is for using forty-odd symbols for the forty-odd sounds in the English language, restricting the employment of each symbol to the representation of a single sound, in place of continuing the present system of representing these forty-odd sounds with only twenty-six letters. To afford an idea of the appearance which the adoption of his system would give to the printed page, he submits the following:

"Shortnd Simplifid Speling bi the Roman alfabet was suggested and iz urjd ty ur atenshn becauz evirbodi iz dissatisfid with convenshnal speling; yet al luv the old letrs, and wil, U no, uz no uthr.....Whil sensibl, reznabl chanjez ma be mad in thoz letzr' usez, the wa tv betrmnt ma not be bi a nu alfabet, concevd in a modrn mind; 'twere tv sudn, not helthi groth."

Does this present a strange aspect to the casual glance? Imagine, then, how queer it would look if printed with macrons and diagraphs, the altered types for which are not available in the office where this was composed. Yet the main argument for the plan of simplified spelling whose working outcome the above paragraph partially represents is that the reading public will not take kindly to a sud-

den revolution in the appearance of the printed page.

The eye is accustomed not only to the ordinary appearance of each individual letter in the alphabet, but also to the association of the letters in their normal combinations. Thus accustomed, it resents arbitrary innovation, just as the trained ear resents false notes in music. On this account, all endeavors to "put over" revolutionary programmes of simplified spelling are likely to fail. People who have learned to read do not want to take the trouble of learning again merely the purpose of readjusting themselves to a new system.

There is another objection to sudden and arbitrary revolution in the aspect of the printed page. Suppose such a thing, impossible as it seems, could be effected, then there would grow up a new generation of readers to whom the altered aspect of the printed page would be familiar and the present one uncouth. In that case all the English books now in existence would seem to the new generation as queer or queerer than books of the age of Chaucer seem to English readers of the present day. How many present-day readers possess the patience to master Chaucer? Very few, though his name stands high on the roll of fame, and there is much delight in his works for all who will take the trouble to read them. The generality of readers will not take the trouble, nor would the mass of readers take the trouble to read the books which fill the shelves of libraries now in existence, if the style in which they are printed were made to seem as quaint and difficult as Chaucer's style, which beyond peradventure would be brought to pass by the revolutionary innovation proposed above under the name of simplified spelling.

#### German Coming Back

War psychopathy led to the elimination of the German language from the curriculum in hundreds of schools throughout the United States. There were instances in which the study had been carried on under wasteful conditions, and in which the likelihood is remote that it ever will be restored, this being particularly true in reference to grade schools, in which frequently conditions exist making attempts to impart instruction in any language but that of the country inadvisable. In high schools, however, foreign language instruction belongs, and not without neglecting the broader interest of education can German be ignored, for German literature is rich in an inspirational way, besides affording a fount of knowledge for students of history, philosophy, pedagogy, chemistry and physics.

In many places throughout the country German is coming back, one of these being New York City. Despite the tremendous increase in high schools during the interval since 1914, that was the last year in which an examination for teachers of German in the public schools was held, until the other day. For ten years teachers qualified to teach German in 1914 had sufficed to fill all the places that were

left. But now there is a call for more. At the present time, however, the number of pupils studying German in New York high schools is only 5,806, while 30,209 are taking Spanish, and 35,000 are registered as students of French. The increase in both of the latter classifications has been very striking since the years before the war.

#### Patched and Piebald Speech

A writer for the International Book Review makes the sensible statement that authors interlarding their English with foreign phrases are guilty of the vulgarity of "showing off." Once this sort of crudity was the fashion, especially in England. Happily it has gone out of style, and never should be revived.

The same sober-minded critic suggests that when a word from another language is brought into English speech as indispensable—a thing that may reasonably occur at times—it should be stripped of alien accent and made to conform with English usage. This also is in conformity with common sense.

It is an affectation to make the plural of index "indices" and the plural of hippopotamus "hippopotami." Affectations are in the worst of taste. Invariably they call attention to the writer or the speaker who employs them instead of to the idea he is trying to express. The primary object of all good writing, as of all ideal speech, is to impart ideas. Whatever interferes with efficiency in the undertaking to convey thought by means of written or spoken words is a blemish.

#### College Athletics and After-Life

Discussion continues as to whether the man at college who goes in for major athletics gains or loses in after life as a result of that part of his educational career. Among recent contributions to the literature of this interesting subject is an article in the Chicago Tribune by Dr. W. A. Evans, widely known as a student of problems relating to physical right-living and sanitary well-being.

Dr. Evans observes that the attractions of school life are greater for athletes than for the general run of students. Conceding that some athletes are "dummies," and that the academic work of others is greatly broken in on by the requirements of training for competitions and by the travel which such competitions entail—necessitating in many instances arrangements for summer work and for special tutoring to overcome these handicaps,—he arrives at the conclusion that nevertheless, the athletes average very well as compared with the non-athletes. From this summary of his findings it would not be fair to omit the remark that "the football team has been found to average a little lower than the athletes engaged in other sports."

So much for the effect of participation in athletics on the standing of students in the scholastic part of college work. The Doctor goes on to consider the bearing of participation in college athletics on capacity in after life, and opens with the remark that

mental tests given soldiers in the World War showed the athletes and ex-athletes as ranking higher than the non-athletes. In this connection he cites a recent writer's list of football players of ten years ago who since have qualified in the world of business and affairs. Chief Justice Taft, it is relevant to observe, supplies a conspicuous instance of a man who won honors at football while in college and also has won honors in public life.

In winding up his brief essay, Dr Evans directs attention to the casual and incomplete survey on which the writer last above referred to based his deductions. His attention, he says, has been called to the death from consumption in middle life of a number of famous baseball players, and he confesses that if ex-athletes are especially prone to die of consumption the fact should be generally known.

But is it a fact? The only way to discover whether it is a fact or not would be to study full and complete statistics that seemingly are not attainable at the present time.

#### Notre Dame's Wise Stand

A humorist's conception of the trend of education in America was indicated in a picture showing a modern university with the stadium as the center of activities. Recent writers for periodicals of wide circulation have championed the idea by marshalling statistics which go to prove that attendance at American colleges grows with their growth of prestige at the exciting game, and not only this, but that as they forge to the front in football they gain financially, through additions to their endowments.

And yet there are conservative educators, with no prejudice against athletics, who look upon football and other sports as no more than incidents in the life of student bodies, and hold that the chief end of higher education is not physical development but mental and moral culture.

It is gratifying to note the example which Notre Dame University sets to other educational institutions throughout the land by deciding to postpone the construction of a stadium until needed dormitories, class rooms and laboratories have been supplied. This decision is particularly significant for the reason that Notre Dame football players have won enviable distinction, their victory over the celebrated eleven of Leland Stanford rating with the most spectacular events of the past year in the domain of college sports. Had athletic interests taken precedence over hygienic well-being and scholarship in the minds of those entrusted with determining policies for Notre Dame, as they have in the imaginations of the rulers of not a few other American colleges of considerable renown, the stadium would have been erected, while the building of dormitories and the increase of class room and laboratory facilities would have been delayed.

There was not lacking agitation by students, alumni and townspeople in favor of the stadium project at Notre Dame; but the faculty and officers,

superior to popular clamor, kept their heads. Their wise conclusion augurs well for the future of the important establishment of which they are in charge, and should exert a wholesome influence on others.

#### Against Overloading

No fewer than 302 cities in the United States are now working to revise the courses of study in their public schools with a view to relieving them of overloading. Chicago is one of these cities, the present superintendent, Mr. McAndrew, having adopted the slogan, "Fewer things, better done."

Studies on which most emphasis is to be placed when the new order is established will be the fundamental trio of reading, writing and arithmetic, while careful attention will also be paid to spelling, civics, and training for citizenship. For all of these, it is calculated, there will be plenty of time after "junking the non-essentials."

High hopes are entertained of a saving in the cost of public education in Chicago, following the adoption of the programme now being prepared, for the overloading of courses has lowered the efficiency of the schools, necessitating retention of thousands of pupils in grades through which they might have passed in normal time had their instruction been concentrated upon a few subjects instead of spread over a confusing number.

At the end of the semester which ended last June 10,580 pupils "flunked"—more than 17 per cent. of all enrolled. This necessitated repetition of the undertaking to drill into these pupils the education which they had failed to acquire; in other words, the employment of more than one-sixth of the high school plant—teachers, class-rooms, equipment, seats, operating expense, etc.—in rectifying defective output—in doing over again work which had already been cursorily performed, and this at the top of the school system, where costs are the highest.

There was not quite so large a percentage of inefficiency in the working of the machinery of the elementary schools, yet in them the total of failures for the period referred to reached 35,000, the re-teaching of whom would take the time of 800 teachers, and use space equivalent to that contained in 25 public school buildings of average size, and cost a sum in excess of two million dollars a year.

No wonder that there is interest among educators throughout the country in the outcome of the experiments in pruning the curriculum about to be undertaken at Chicago.

#### A Survey of Co-Education

The Teachers' Union of New York City has appealed to the Board of Education of that city for the appointment of a committee to study co-education in the public schools. The Union takes no stand on the subject, contenting itself with the adoption of a resolution to the effect that it believes men and women should work

together as teachers in the high schools.

The object of the appeal may be simply to quiet discussion. In New York, as elsewhere, there breaks out at intervals a challenge of the merits of co-education, and a loud assertion of the superior results of segregation of the sexes during most of the years of elementary schooling, which from time immemorial has been the practice in many parts of Europe. The Union asserts that there has been no scientific study of the relative values of the two systems, and expresses confidence that such a study would be a good thing.

Unless it is made the excuse for extravagant outlay of the taxpayers' money, the inquiry will do no harm, should it be provided for by the Board.

#### School Books are "Best Sellers"

"The trade," as a rule, has novels in mind when there is talk about "best sellers;" but as a matter of fact the volumes of which the greatest number of copies go to purchasers are not works of fiction, but school books.

All other records in the United States are outdistanced by that of Noah Webster's Spelling Book, of which upward of 60,000,000 copies had been taken by the public before the present generation of school children came into being. The American author of recent times whose works have had the largest circulation was James Baldwin, who not long ago came to the end of a busy life in New Jersey. Since 1882 he had supplied his publishers with material for fifty-four volumes, the total sales of which amounted to 26,000,000 copies. Twenty-one of his books were school readers, and the others mostly historical writings for the young, some of which are in use as text-books, while the others are recommended for "supplementary reading."

Many are the men and women of today who gained their first acquaintance with heroes of history through the writings of James Baldwin. Yet his name is not widely remembered, for fame is rarely accorded to writers of school books, though some of them reap a fair reward financially. However, theirs is a worthy task when worthily performed, and now and again those who have essayed it win literary reputation in other fields. Such was the case with Nathaniel Hawthorne, whose earliest published writings were very much like the hero tales and legends which formed the greater part of the life-work of James Baldwin.

#### Are There Too Many?

Is the professional organizer spirit creeping into American schools? David M. Little, formerly assistant dean of Harvard College, entertains fears that it is, and that the danger is especially evident with respect to athletics.

He is not opposed to extra-curricular activities, regarding them all as good in their several ways, if properly handled; but he complains that there are too many of them, with the frequent result that they leave not enough time in which to awaken and encourage an intellectual avocation.

For this reason he suggests "the setting of a limit on the number of outside activities a youngster may pursue."

The evil to which attention is thus directed is one that does not menace the Catholic schools.



## HUMOR OF THE SCHOOL ROOM

## Making Verse of Data

A school teacher was trying to impress upon a scholar's mind that Columbus discovered America in 1492.

"Now, John," he said, "I will tell you the date in rhyme so that you won't forget it. 'In fourteen hundred and ninety-two Columbus sailed the ocean blue.' Now can you remember that, John?"

"Yes sir," replied John.

Next day the teacher said: "John, when did Columbus discover America?"

"In fourteen hundred and ninety-three Columbus sailed the dark-blue sea!"

## Application of Words With Meaning

Teacher—"Give me a sentence using the words 'handsome' and 'ransom.'"

The one answer follows:

The tom cat would sit on the sewing machine,

So tall, and grave and "handsome,"

Until he got ten stitches in his tail,

And then you bet he "ransom."

## Putting a Question to Teacher

At an examination in a school in Cincinnati the teacher was so pleased with his class that he said they could ask him any question they liked.

Some queries were put and answered. Seeing one little boy deep in thought, the teacher asked him for a question. The boy, with a very grave face, put this one:

"If you was in a soft mud-heap up to your neck and I was to throw a brick at your head, would you duck?"

## A Lesson in Visual Education

The following dialogue took place in our School between a fourth grade boy nine years old and his teacher which may be classified I presume, as "fourth grade philosophy."

Teacher—making the figure "0" on blackboard. "Gardner, what figure is that?"

Gardner—"Naught."

Teacher—"What does it stand for?"

Gardner—"Nothing."

Teacher—"What do you mean by nothing?"

Gardner—"Nothing is what you see when you shut your eyes."

Teacher—"Shut your eyes Gardner and tell us what you see."

Gardner—"I see nothing where that naught was."

Teacher—"You are a fourth grade philosopher, Gardner."

## Hind sight as Good as Fore

A small boy was reciting in a geography class. The teacher was trying to teach him the points of the compass. She explained: "On your right is the south, your left the north, and in front of you is the east. Now what is behind you?"

The boy studied a moment, then puckered up his face and bawled: "I knew it. I told ma you'd see that patch in my pants."

## A Boy's Point of View

"Bobby," said the minister to a little fellow aged six, "I hear you are going to school now."

"Yes, sir," was the reply.

"What part of it do you like best?"

"Comin' home," was the prompt answer.

## A Family Affair.

The Teacher: "Well, Mary Ellen, and why weren't you at school yesterday?"

Mary Ellen: "Please, teacher, myver was ill."

The Teacher (fearing infection): "Dear me; what's the matter with her? What does the doctor say it is?"

Mary Ellen: "Please, teacher, he says it's a boy."

## Tell Tale Sign.

A boy who had been absent from school for several days returned with his throat carefully swathed, and presented this note to his teacher: "Please don't let my son learn any German today; his throat is so sore he can hardly speak English."

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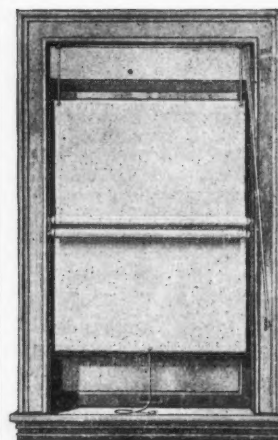
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NEWS ITEMS IN BRIEF

The proposal to allow the reading of the Ten Commandments once a week in the public schools of New York City has met with decided opposition from clergymen of all denominations, including Catholic ecclesiastics.

The welfare work which three Catholic Sisterhoods have been carrying on in Porto Rico for more than half a century is threatened with extinction by the operation of the quota provisions of the American immigration laws.

The League of Nations, and the members of the World Court, created by it, are now concerning themselves with the question of education throughout the world, and formulating a methodical plan for standardizing education in all countries.

Remarkable progress is being made on the National Shrine of the Immaculate Conception at Washington, D. C. The recent extension of the basement adds one hundred feet in length to the great edifice. In other words three hundred feet of the basement of the Shrine are now available.

Announcement was made recently of a most generous Christmas gift in the donation from Hon. M. J. O'Brien to the religious community of the Sisters of the Holy Cross of the Dr. Mann property in Renfrew, Canada. The title to this very fine home and grounds was handed to the Sisters.

Sisters and children formed a bucket brigade and successfully coped with a fire in the St. Boniface's school, Hammett, Pa., recently. While the children's Mass was being celebrated the fire was discovered and quick and efficient work of the volunteers prevented destruction of the school.

Sister Mary of the Angels, an instructor in English at St. Francis Xavier's College, Chicago, has been awarded first place in the contest to select the text of the official hymn for the Twenty-eighth International Eucharistic Congress June 20-24. The hymn consists of three stanzas of four lines each, with two refrain lines.

A fiery cross twelve feet high and bearing the letters "K. K. K." was burned on the grounds of the Convent of the Blessed Sacrament, at Cornwalls, Pa., on a recent Sunday night. The cross burst into flames before anyone on the grounds knew it had been erected. The Sisters and children of the convent school were spectators.

The wild pursuit of alleged bootleggers through the streets of the National Capital, June 26, 1925, which ended when the alleged bootleg car crashed into another automobile killing Sister Cephas, of Providence Hospital and injuring another Sister from the same institution, had its climax here in January when Clifton Young, driver of the alleged bootleg car, was sentenced to serve nine years and six months in prison.

In a recent letter from Rome, Father Garesche, S.J., received word that the Holy Father had granted to him the power to confer the Apostolic Benediction, which brings with it the opportunity to gain a plenary indulgence upon whatever group of Catholics he may choose, in any institution which he may visit. Frequent contributions from Father Garesche appear in the Journal.

The Burden Mansion, one of the remaining beautiful residences on Fifth Avenue, New York, has been given to the Sisters of the Sacred Heart of Mary by James Butler, K.S.G., who has figured largely in Catholic Charities in New York. The Burden residence will be converted into a select school for girls, with accommodations for about one hundred pupils, it was announced.

When certain distinguished Prelates were visiting the monastery of the Carmel at Lisieux an old Sister, greatly against her desire, was induced to meet them. In presenting this aged saint to the dignitaries, one of the Sisters said: "She was the Teacher of Novices of our Beata, Sister Theresa." "I should rather be hidden than exhibited," the old nun had said when told she was to meet the Prelates.

Bills inimical to the rights and welfare of private and parochial schools were killed by the Washington State Legislature a short time ago. The proposals included taxation of schools and hospitals and restrictions requiring private schools to use only those textbooks employed in the public schools.

The House sustained the recommendations of its committee, brought the bills to a vote without ceremony and defeated them overwhelmingly.

A "Vocation Week" and a "Catholic College Week" are to be held during the year according to plans mapped out at the annual meeting of the Executive Committee of the Department of Education of the National Catholic Welfare Conference. The "Vocation Week" designed to encourage young persons to take up the religious life, will be the week before Pentecost; and the "Catholic College Week," during which efforts will be made to encourage attendance at Catholic Colleges, will be held during May.

Ground has been broken for the erection of a new Catholic Boys' High School in Pittsburgh, to cost approximately \$600,000.

The construction of the new school is a result of the educational fund campaign carried on in the Pittsburgh diocese in 1924 in which \$6,000,000 was raised for the extension of Catholic education facilities.

Attention is called to a series of articles specially written for the Journal by Prof. Charles H. McCarthy of the faculty of the Catholic University at Washington, D. C., and previously for years on the faculty of the Roman Catholic High School, Philadelphia. The high standard of the Journal's contribution in recent years is evident by its constant growing popularity with the religion.

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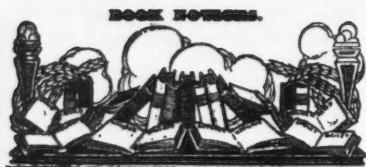
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**In the Workshop of St. Joseph.** By Rev. Herman J. Heuser, D.D., Author of "Autobiography of an Old Breviary." Cloth, 214 pages. Price, \$2.75 net. Benziger Brothers, New York.

In the making of this book there are evidences of intention to give it the appearance of an edition de luxe, printing, illustrating and binding being unusual for finish and artistry, and the volume being enclosed in a well-made case. The reader is familiarized with the conditions of living at the time of the Savior's childhood, and supplied with a helpful background for the understanding of the facts recorded in the inspired records, which are explained rather than supplemented by accredited traditions of the Jewish and Christian churches. Father Heuser has made obscure sources yield a wealth of detail for the purpose of portraying a distant period with the effect of substantial reality.

**German Grammar for Beginners.** With Drill Exercises. By Edward Franklin Hauch, Hamilton College. Cloth, 184 pages, Price, 95 cents net. Oxford University Press, American Branch, New York.

This is a summary of German grammar for beginners which the author has been using with success for many years. To convey in the briefest possible time to learners in the elementary and intermediate grades, useable reading knowledge of the language, it has been his practice to place before them from the beginning German rhymes and easy reading selections as source material for work in pronunciation and grammar and also for oral and written drill. He has found it advantageous, even when using lesson books that provide reading material closely articulated with the grammar work, to introduce a liberal amount of other reading, for the purpose of giving the class ample opportunity through review drill before proceeding to a new topic. Much practical judgment is displayed in what is excluded from this summary as well as in what is brought in.

**An Outline of Modern European History.** By Halford L. Hoskins, Ph. D., Professor of History, Tufts College. Cloth, 138 pages. Price, \$1.50 net. Doubleday, Page & Company, Garden City, New York.

The object of this book seems to be to put the student in the way of obtaining knowledge for himself in much the same way that this object is attained by recognized writers and authorities. In other words, the book is a guide to systematic and thoughtful reading. The topics have been arranged with a hope of provoking reflection and inquiry, rather than of

undertaking to present a complete synopsis of subject matter. What has been achieved in this direction is designed to afford a clue to the development of human institutions, and, without strict adherence to chronological sequence, to preserve a feeling of historical continuity. The outline, being a by-product of the author's own teaching experience, will be found useful in courses where emphasis is to be placed on the modern era. One of the practical features is a series of sixteen detachable maps for the convenience of those who use the book.

**The National Spelling Scale for Elementary Schools.** By John Tipton, M.A., Assistant Superintendent of Schools, Alleghany County, Pennsylvania. A new Scientific Spelling Scale. Published in Four Tests, A, B, C and D, of equal difficulty, with Standardized Norms. Prices: Examination Sheets, 2 cents; Directions for Administering, 10 cents; Class Record, 3 cents; 25 per cent. discount on orders for quantities. National Publishing Society, Mount Lake Park, Maryland.

These test sheets afford valuable help to teachers desiring improvement in spelling among the pupils in their charge. Such success has attended the use of the sheets for elementary schools, that a set for junior high schools has been prepared.

**Cecilia's Fall.** Playlette in Five Acts. By Leonard Banks. Under the Patronage of the Little Flower. Dedicated to the Promoters of Vocations. Paper covers, 10 pages. Price, 35 cents net. St. Mary High School, Rushville, Nebraska.

The object of this play, whose author is a student at St. Mary High School, is to foster vocations. The play portrays the career of a young girl whose worldly-minded mother thwarted her desire to enter a religious order, and the tragedy which darkened a once happy home. The little drama is adapted to presentation by schools and sodalities. Very powerful in the hands of professional players, it has been undertaken by amateurs with marked effect. The purchase of five copies of the playlet is the modest royalty demanded by the author for its performance.

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**Trees of Ohio.** Identified by Their Leaves. By Harold L. Madison, Curator of Education. Paper covers, 24 pages. Price, 15 cents net. The Cleveland Museum of Natural History, Cleveland, Ohio.

**Indian Homes.** By Harold L. Madison, Curator of Education. Paper covers, 41 pages. Price, 15 cents net. The Cleveland Museum of Natural History, Cleveland, Ohio.

**Mound Builders.** By Harold L. Madison, Curator of Education. Paper covers, 27 pages. Price, 15 cents net. The Cleveland Museum of Natural History, Cleveland, Ohio.

These handbooks are members of a series which goes under the general title of "Pocket Natural History". Each is enclosed in a case to make it convenient for carrying in the pocket by students desiring to use it in reference when engaged in field-work. Each is copiously illustrated with outline pictures or half-tones of objects referred to in the text, the latter occupying the left-hand pages and the illustrations the right-hand pages, so that there is no waste of time in looking from descriptions to pictures, or from pictures to descriptions. The information contained in these booklets has been culled from innumerable sources, and nothing is stated which is not avouched by high scientific authority. The booklet on the "Trees of Ohio" has been in use for several years by Boy Scouts and by pupils of normal schools, high schools and other educational institutions and summer campers throughout north-eastern North America.

**Foods and Nutrition.** A Guide of the Food and Nutrition Problem, written in Non-Technical Language, Adapted to the Needs of School Officials, Mothers and Club Women. By Mary E. Spencer, Health Education Specialist N. C. W. C. Bureau of Education. Paper covers, 65 pages. Price, 75 cents net. National Catholic Welfare Conference Bureau of Education, 1312 Massachusetts Avenue, N. W., Washington, D. C.

This admirable little treatise is issued as No. 1 of a series of Education Bulletins, and bears date of January, 1926, but the information which it contains will be found useful throughout the year and for many years to come. It will be of value to Sisters in caring intelligently for their own health as well as in providing material for class-room use. Mothers will gain from it ability to plan menus in accordance with approved rules relating to "balanced rations," while club women and others of the laity looking for a brief guide in studying the food and nutrition problems are likely to find nothing better for their purpose than this admirable practical and reliable little work. It is con-

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**In the Fullness of Time.** The Gospel of St. Matthew Explained. By Herman J. Cladder, S.J. Translated by Godfrey J. Schulte, S.J. Cloth, 387 pages. Price, \$2.25 net. B. Herder Book Company, St. Louis, Mo.

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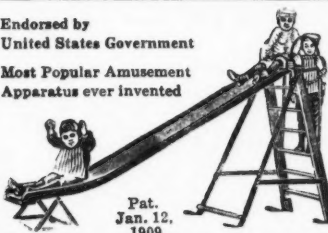
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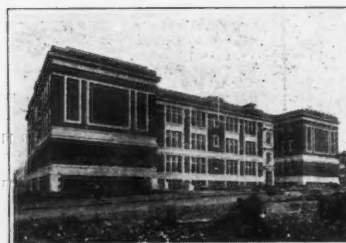
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